

THE
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Spiritual Despotism. By the Author of Natural History of Enthusiasm.* London: Holdsworth & Ball. 8vo. 1835. Pp. 500.

WE gladly renew our acquaintance with the anonymous author of this volume, to which his previous fame will attract the eager perusal of many admirers. In this class we assume the privilege of ranking ourselves, who, though conscious of his many defects, have been amongst the foremost to award our meed of sincere praise to his extraordinary merits. Maugre the harsh vituperation which he has been pleased to pour from the vials of his wrath upon us laborious scribes of the periodical press, we are nothing loath again to greet him with friendly salutation; but then, we must again claim our inalienable privilege of censure, where censure is due, at whatever peril of his displeasure. "Are we therefore his enemies, because we tell him the truth?"

But we must pass from these quasi personal considerations to the contents of his book, which, like our author's former publications, is replete with beauties, and chequered with many blemishes. The style, if not so ambitious as heretofore, is yet well sustained,—and the illustrations, if not so numerous, are yet original and happy; and the general argument of the volume, calm, philosophical, and profound, is conducted with exquisite talent, and the purest feeling of christian charity. We are bound to add, however, that in our humble judgment, our author's lucubrations, rich as they are in curious scholarship, and irreproachable as they are in their heavenly spirit, display an unusual ignorance of human nature, and an admirable unconsciousness of the utter impracticability of his proposed measures of ecclesiastical reform; to which Churchmen may not fear to yield their unanimous adhesion, when dissenters shall be persuaded to receive them with any feelings

short of unmixed disgust and sheer execration. Our author hopes,—“good, easy man,”—to calm the burning animosities and hostile jealousies of furious schismatics, and to allay the fears of the members of the Establishment, by a union of parties, between which there not only exists no common bond of sympathy, but rather, it should seem, the most repellant and unamalgable materials of discord. The principles of dissent, if we rightly comprehend them, present an insuperable barrier to the accomplishment of our author's pious designs, and peremptorily forbid the amicable alliance, which he so devoutly wishes, and of which we shall then only expect the consummation, when

“Aut ararim Parthus bibet, aut Germania Tigrim.”

Of this, however, enough; we shall have another opportunity of recurring to the topic in our brief analysis of the volume on our table.

It consists of “Ten Sections,” as our author designates them: we, old-fashioned folks, should have called them chapters. They are respectively entitled,—Section I. The present Crisis of Church Power.—II. General Conditions of Hierarchical Power.—III. Sketch of Ancient Hierarchies, and that of the Jews.—IV. Rudiments of Church Polity.—V. First Steps of Spiritual Despotism.—VI. Era of the Balance of the Civil and Ecclesiastical Powers.—VII. The Church Ascendant.—VIII. Spiritual Despotism, supplanted by Secular Tyranny.—IX. Present Disparagements of the Ministers of Religion.—X. General Inferences.—Notes and Illustrations.

From the loophole of his study our author views the aspect of ecclesiastical affairs at the present appalling “crisis of church power,” when “the divisions that exist among us on questions belonging to the exterior forms and the profession of religion, are of a kind that affect the Christian with inexpressible grief, the patriot with shame and dismay, and the statesman with hopeless perplexity.” He stands an anxious spectator of the approaching conflict of the parties, who have already set their forces in array, “army against army,” and catches with fearful ear the dismal sounds of brazen trumpets summoning the combatants to the battle field. He points with prophetic finger to the streaming banners of the advancing troops, and would warn us against the dangers of the conflict, or teach us how best to defend ourselves in the fight.

Θρίομαι φοβερά μεγάλ' ἄχη,
Μεθεῖται στρατός στρατόπεδον λιπών,
Ῥεῖ πολὺς ὧδε λιὼς πρόδρομος ἱππότηας·
Λίθερία κόνις με πείθει φανείσ',
Ἄναυδος, σαφής, ἔνυμος ἄγγελος·
Ἐλίδεμνας πεδισπλόκτυπος τ'

Ἐγχρίμπεται βῶα, ποῦται,
Βρέμει δ' ἀμαχέτον
Δίκαν ὕδατος ὀροκτύπον.
Ἰὼ, ἰὼ, ἰὼ, ἰὼ.*

Amidst the champions of the Church, our author hears "imbecile petulance inveighing against dissent," when they ought to recognize in the fact of increasing schisms "presumptive evidence of the existence of some capital flaws, or at least errors of management on the part of the Establishment." On the other side, he detects "factious hopes, founded on the embarrassments of the National Church," and a spirit of reckless agitation against "the consolidated institutions of the land," at war with "the dictates of common sense," the maxims of "political wisdom," and "the precepts of the gospel." The *periodical press* marshals the respective hosts, and embitters their deadly strife: for

—those inauspicious exasperations which at present obstruct the course of our national religious improvement, attach far more to the leaders and organs of parties than to the mass of the people.—P. 18.

Hence our author gallantly attacks what he is pleased to call "the despotism of the public press;" and though he confesses it to be an "imprudent" undertaking to call in question those who "sit as the masters of his destiny," yet, at all hazards, he is resolved "to loosen the yoke fastened upon the neck of the people by our newspapers, magazines, and reviews," which he lashes with merciless, and (as far, at least, as we of the CHRISTIAN REMEMBRANCER are concerned,) with unprovoked asperity.

We ask (writes our author) whether the qualities that usually call men into the service of our periodic literature are, a genuine intelligence, and a high sense of duty and principle; or rather the mere faculty of ready composition, and the command of a spirited style, together with that mental vivacity and those inflamed intellectual passions which are seldom combined with vigorous good sense, or with expansive views, or with substantial acquirements; and never with humble and fervent piety. The very dispositions we most need in difficult seasons, are those that ought not in fairness to be looked for *in that scene of flutter and necessity—the editor's room.*—P. 21.

Now, upon this harsh representation, in perfect good humour, (for such rhetorical invectives move us not,) we would crave the humble privilege of asking whether our author be exactly the sort of writer from whose lips this charge, founded upon editorial flutter and *revelry*, should proceed, when he himself may be safely classed amongst the annual periodicals, and is still impregnating the press with his fecundity? But let this pass. Proceed we to Section the Second, embracing the consideration of "the general conditions of hierarchical power."

* Æschyl. Sept. cont. Thebas, v. 78—87.

Our author shall sum up the contents of this able and eloquent discussion in his own words.

We have thus briefly presented to view the four main conditions that affect the power of hierarchies; namely, the quality of the religion, the national temperament of the people, the political position of the clergy in the state, and the source of church revenues. Spiritual despotism, to reach its utmost height, must be favoured by each of these conditions; that is to say, the religion which is the vehicle of it must be fraught with superstition—the people must have sunk into a servile and sluggish humour—the Church must have got the better of the civil power, and the wealth of the country must, without regulation or control, be at the command of the clergy. Spiritual despotism is necessarily redressed, or excluded—when theology is reformed—when learning and commerce restore intelligence and liberty to the people—when the civil authority resumes its functions and rights, a friendly reciprocity being established between Church and State; and lastly, when the nice matter of revenue is well defined, and is set clear of the opposite liabilities to disorder that affect it.—Pp. 76, 77.

The question of ecclesiastical revenues and clerical support is one upon which the cunning dissenter, the crafty politician, the covetous miser, and the canting hypocrite, have expended all their foul stores of exaggeration, and falsehood, and calumny! The enormous wealth of a bloated Establishment,—the pampered idleness of “hireling” priests,—the ravenous extortions of prelatical rapacity,—has been the prominent theme of Schismatics, Radicals, and Infidels, and swelled the chorus of their hatred against the Established Church with ominous singleness of design! Our ears are made to ring with the insufferable despotism of compulsory payments in her support, whilst the voluntary system of dissenters is boasted of, and gloried in, as the very *life's blood** of their scheme of revenue. To rebut these statements, we adduce the unexceptionable testimony of our author, (himself, we believe, a dissenter,) and beg our readers to mark how irresistible is his reasoning,—how emphatic his language,—how bold his confession.

It has always been seen, (he writes,) and the history of early Christianity affords the most striking exemplification of the truth, that when church revenues flow from the precarious liberality of the people, and are altogether undefined, exaggerations of doctrine, perversions of morality, superstitions, mummeries, hypocrisies, usurpations, cruelties, gain ground, not always slowly, until priests and people—the Church and the State, are thoroughly infected with the worst sort of corruption—religious corruption.—Pp. 53, 54.

If the state refuse to endow the Clergy—

Exaggerated doctrines will supply the place of legal provisions. . . . The claims of God's ministers will be asserted in a hyperbolic, yet insidious style. The merit of the offering laid upon the altar of the Church will be overrated in a manner that at once enfeebles morality, and corrupts doctrine. Genuine virtue will be made to give way to fictitious virtue. The just symmetry or relative magnitude of duties will be enormously distorted. Superstition, and her handmaid Farce, proffer their aid in this work, and some accommodated articles of belief, or certain special usages, which may have had another origin, and may possess some shadow of reason, will be converted to the purpose of

* See Dr. Lee's Second Letter to Dr. Pye Smith, p. 84.

levying incidental contributions. By newly discovered or newly expanded terrors, the conscience of the laity will be screwed up to the necessary pitch in the matter of pecuniary aid; and what the designing and the interested had first set a going, the sincere and fanatical will afterwards eagerly push forward as a sheer article of piety. In the next age learned theologians may be seen wasting their oil in confirming from Scripture, practices of which knaves were the inventors.—Pp. 55, 56.

Again, in speaking of the voluntary and compulsory systems, our author says, that

The phrases in question, as used in the controversy of the day, refer to levies of money, made for the support of the ministers of religion. In the one case the fund accrues from the unprescribed contributions of those who act, individually, under the mere impulse of their personal feelings and opinions. In the other case it flows, in an equable stream, from the entire community, and at the immediate bidding of the State; which, moreover, exacts from each citizen a sum regulated, as are other taxes, by his ability, or by the scale of his general expenditure. . . . Thus the country taxes itself for the maintenance of religion; and, far from grudging a liberal support to its *best friends* and *worthiest servants*, it sees that its own highest welfare is involved in the comfort and independence of those who are at once to teach, and to enforce, morality! . . . The voluntary principle takes effect upon the several orders of the community in no just proportion, or rather, in no proportion at all; for while the middle and lower ranks yield themselves to its influence, the opulent and the noble are scarcely touched by it. . . . In the second place, the voluntary principle fails in relation to the *objects* to which it may be applied. . . . It is sometimes found to exceed the demand made upon it, where vivid excitements can be brought afresh and afresh, to bear upon popular feelings; but in those instances which yield no such excitements, and which involve a comprehensive regard to remote consequences, it almost entirely fails, or leaves momentous interests to dwindle or perish. . . . The clamour which we now hear in behalf of the voluntary principle, is in character with that principle itself, and affords a proper specimen of its qualities;—it is *unthinking, variable, and reckless* of remote consequences. . . . Where a legal provision for the Clergy actually exists, and has long existed, the voluntary system, *which never yet has been seen to cover any country with the means of religious instruction*, and which is not apt to work favourably, cannot be allowed to break up that provision.—Pp. 57, 58, 59, 61, 65, 73.

We have indulged in these compressed extracts from the work before us, upon a topic of absorbing interest at the present crisis, to disabuse the public mind of the mischievous and unfounded prejudices which have been permitted to environ it. At the same time, we confess a further intention in making these important quotations; for we would contrast our author's bold opinions here unequivocally expressed with the views and feelings and doctrines of the general body of dissenters upon the same point, to shew how absolutely chimerical are his hopes of consummating such a Conservative reform of the Established Church as shall satisfy separatists, and enlarge her spiritual influence, and secure "an augmentation of comfort and of credit to the ministers of religion." O, how vain the dream! how fond the fancy! The efforts of our pious author to remedy ecclesiastical abuses, if he would retain the compulsory system of our endowments, and yet expect to have the

support of those who are dissentient from the very principle of an Established Church, is the acmè of childish infatuation.

Men free from factious motives will not for a moment entertain the thought of demolishing, or of suffering to be demolished, our ecclesiastical institutions, on the ground of any mere hypothesis of church polity.—P. 419.

Such is the statement of our author. What will dissenters say to it? What have they said? Have they not clamorously shouted together in one concerted outcry against the wicked and unscriptural alliance of Church and State? Have they not as uniformly decried tithes as a diabolical usurpation of priestcraft, and vauntingly gloried in the superior efficacy of their own voluntary payments? Has not Dr. Pye Smith termed this voluntary scheme "the life's blood of the dissenting cause?" Our author, with murderous hand, would spill that vital blood!!! And yet he hopes to effect an ecclesiastical reform generally acceptable to separatists, in which their voluntary payments are to yield to legal endowments!!! Then, again, as to the union of Church and State;—dissenters vehemently declaim against the incestuous alliance as "productive of the most mischievous and irreligious effects,"* and expend much rhetoric against the support of Christianity "by worldly sanctions, in the hands of worldly men," and are sorely indignant when "religion is" thus "made the engine of ambition and worldly advancement, and prostituted, under the forms of law, to the purpose of obtaining places and preferments, and made the step-ladder to posts of honour and emolument."† Is our author credulous enough to believe that it is possible for the Church, retaining her inalienable rights, to be remodelled in such a manner as to satisfy the wishes and meet the opinions of that motly host, who unite in nothing but in their common hatred of the Establishment, and their affiliated efforts to consummate her downfall? Churchmen and dissenters are broadly at issue upon questions of vital importance, and conscience and principles are appealed to, on the one side and on the other, to maintain their respective doctrines. The pious and well-meant efforts of our author seem, therefore, in our judgment, little likely to be crowned with success. Much as we lament the distractions, and weep over the schisms that rend the church of Christ in opposition to that perfect unanimity which is inculcated by holy writ, yet we confess we have no hope of curing these sins by the specifics of the eloquent writer, to whose learned pages we are at the present moment addressing our notice; and, surely, he deceives himself when he imagines that such feuds can be calmed "*pulveris exigui jactu.*"

"What, then," it will be said to us, "do you counsel interminable war against your dissenting brethren? Is there never to be peace

* See Dr. Pye Smith's Reply to Dr. Lee, p. 78.

† See Dr. Rees's Sermon on the Principles of Dissenters, preached at the Old Jewry Chapel.

amongst Christians?" We answer,—“What! peace! so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?”* We answer, that whilst we conscientiously hold dissent to be unscriptural, and therefore unjustifiable, and schism to be a sin of enormous mischief, and damnable in the sight of God, as productive of envying, and strife, and divisions,—we must for ever repudiate those principles which stand in palpable contrast with the spirit of the gospel, and the injunctions of the divine law, though factious separatists may talk fluently of their christian charity, and bear the olive branch in those hands in which our fears would sometimes teach us to think that we desecrate a dagger. We cannot hope for the blessing of Almighty God on a hollow union of religious parties, “which is opposed in principle to his revealed will;” nor can we look for the spread of the gospel, the glories and countless benefits to be derived to human society from this, when, in truth, we are endeavouring to bring all about by means which he has actually forbidden!† We are not the advocates of intolerance. We are not impugnors of the right of private judgment. We would inflict no pains or penalties upon any forms of christian faith. We utterly detest the abomination of “spiritual despotism” as a “cursed thing.” But we are *staunch Churchmen*, because we think our Church, in her doctrines, her endowments, and her polity, to be pure, and scriptural, and apostolic. It is upon these grounds that we would still maintain her in all her predominance.—It is upon these grounds that we would still maintain her union with the State, her wealth untouched, her honours undiminished, her ministers unaggrieved!—It is upon these grounds that we would fight the battle of our Church behind her last rampart, secure of the protection of heaven, and fearless of the desperate assaults of her confederate enemies, however “furiously they may rage together!” We cannot consent to sacrifice our principles as Churchmen, to any specious plan of political expediency; nor can we even wish for peace with schismatics, so long as they insist upon conditions of amity which are inconsistent with the very existence of the Establishment! It is upon these grounds that we pronounce the notions of our author upon this topic to be chimerical, and his hopes delusive. We would advertise him of these things for the purpose of shewing him how vain are his expectations—how useless his schemes! We would ask him,—with friendly accent, admiring, as we do, his talents, and honouring his piety,—we would ask him whether the infusion of a more popular spirit, in these days of republican license, into the constitution of the English Church, will add to her security, or whether it be consistent with prudence to attempt her reformation with the view of conciliating dissenters, whose good-will she may then only hope for, when

* 2 Kings ix. 22.

† “Dissent Unscriptural and Unjustifiable,” by Dr. Lee, p. 82.

"jungentur jam gryphes equis!" He may rest assured that all such projects are "a fond thing." And we urge these considerations the more earnestly, to check, if we can, that cowardly spirit of false liberality and illegitimate concession, which would counsel us to surrender our just privileges, and to betray the rights of the Church, with the view of strengthening her cause by the accession of dissenters to her pale. It is, we repeat, impossible! Let us, then, abandon such attempts, and keep what we have whilst we can! God and justice are on our side, and we "will not fear what man can do unto us." Let us be true to ourselves, and that arm shall protect us which is promised as the shield of the Church "until the end of the world."

We would crave the privilege of another word to prevent misapprehension. Whilst, then, we would uphold the Establishment in her full predominance and integrity, and whilst we deprecate every endeavour to touch even the hem of her garment to conciliate her boasting enemies, we are sensible that she has some imperfections that need removal. To a cautious reform of our Church, upon conservative principles, we are altogether friendly. Her discipline is confessedly ineffective. Covetous patrons have, in some instances, abused their trust to purposes of scandalous nepotism. These, and similar defects, we would remove; but the ruthless hammers and axes of infidels and schismatics we would rescue from their rapacious hands; and so repair the time-sprung breaches of the walls of our Zion, as to fortify her bulwarks, and afford a lasting security to her foundations!

In these zealous effusions we may seem to have forgotten our author, of whose volume we have, as yet, given an analysis of the two first sections only, meaning to pursue the critique in the next number of our Magazine, since our limits forbid us to proceed with his pages in our present Review.

ART. II.—*The Sacred History of the World, attempted to be philosophically considered, in a Series of Letters to a Son.* By SHARON TURNER, F.S.A. & R.A.S.L. Vol. II. Pp. xvi. 583. London: Longman & Co.

THE many fanciful theories with which modern geologists have mystified the plain narrative of the creation, as delivered by Moses; the attempt to circumscribe, as it were, the operations of the Divine mind, and draw a parallel between the philosophy of man, and the wisdom of God; have, perhaps, tended more to shake the faith of the timid and wavering believer, than the avowed and daring blasphemies of infidelity. It is, therefore, with no small degree of satisfaction, that we find a *manual*, in the work of Mr. Sharon Turner, calculated to stem that

almost profane spirit of penetrating within the veil, which characterises the writings of too many of our contemporaries, and makes

“Fools rush in, where angels fear to tread.”

We had the greatest pleasure, on the appearance of the first volume of this admirable work, in recommending it to the universal attention of the public,—we pointed out, what we considered to be its most prominent and useful design—we showed that its general circulation would advance the general good—and we prophesied a succession of editions, and an ample harvest of fame and remuneration to the venerable and indefatigable author. Our predictions, we rejoice to say, have been amply verified by the result. *Six*!! editions of Volume I. have already appeared, and a *second* edition of the present volume is loudly called for. And it is with pleasure we add, that that excellent and distinguished patriot, Sir Robert Peel, during his short but brilliant career in office, placed Mr. Turner on the pension list; thus securing to him the enjoyment of that “*otium cum dignitate*,” without which the mind, especially when approaching the grand climacteric, is liable to be harassed by the petty cares and vexations of life, and rendered incapable of maintaining its pristine dignity, and of continuing to labour for the glory of God, and the benefit of man.

Entertaining these opinions of the character and writings of Mr. Turner, it may at first appear that we have been guilty of neglect in allowing a work of such acknowledged merit to remain so long unnoticed in our pages, especially as a review of the book *was promised* some months since. We can assure the author, however, and our friends generally, that neglect of, or indifference to, this *opus magnum*, was very far from our intention. The fact was, that it abounded with so much novel and interesting matter—contained such an accumulation of facts—such a mass of hitherto scattered information, condensed into a single volume—that a second and a third perusal became necessary.

It must be obvious that a subject of such magnitude and importance as the “Sacred History of the World” cannot be adequately discussed in a brief review. Much perseverance and unremitted exertion is required, before the intellect can effectually ascertain what it tries to explore, and diversity of opinion must, therefore, be anticipated and submitted to, and on no subject of mental inquiry more decidedly than on the present; for the immensity of the theme alone will preclude its efficient and satisfactory discussion; or, at least, however sound and incontrovertible an *ex cathedra* opinion may be delivered, cavillers and doubters will be found to canvass the merits of the argument, and the justness of the conclusion.

The study of divine philosophy is recommended by Mr. Sharon Turner, in addition to the cultivation of the natural sciences, and upon

the same plan on which they are pursued; and he confidently argues that the difficulties attending it may be gradually surmounted. Of this, indeed, there can be little doubt, for, although there may be knots too intricate for our puny hands to untie, the progress of science, and the advancement of knowledge, in things directly appertaining to the government of the universe by the hand of the Omnipotent, are daily becoming more apparent; and man seems inclined, at least the better portion of the race, to apply themselves with greater earnestness to the study, the nature, and attributes of their God, as developed in the mighty works of creation.

The erroneous opinions of the various sects of philosophers in the ancient world, respecting the origin of man and the nature of things, and of the Deity, are discussed in the volume before us with considerable judgment; and the fanciful theories of the chief visionaries, from Sanchoniathon to Cicero, are briefly alluded to. We strongly recommend the following extract on these most interesting and important points; calculated as it is to assure us that there must be a sacred history attached to man's existence, and that his race has been always living under the development and conduct of it.

But altho the cultivated mind of the present day, at least in our own enlightened country, and indeed very generally in others, where knowlege is pursued, tho with some exceptions, which we must lament, infers and maintains that our earth and its system have been the creations of a reasoning and Omnipotent Deity; yet this truth could be known to be such by our primeval ancestors, only from a revelation and assurance of the fact by the Divine Architect, or on his authority. No human being witnessed the operation; nor could the first man, at his emerging into existence, ignorant of the very nature of being and power, and causation and effect, have then understood it, even if he had been framed before the other parts of his world, and had beheld these arising simultaneously, or successively around him. He would have only seen vast movements, as unintelligible as universal; mighty masses in conflicting agitations; figures starting up with endless diversity; and innumerable changes and phenomena of scenes and substances, that would have confused his eyesight and baffled his comprehension. He would have been terrified, rather than instructed, and have sought his shelter in the nearest cavity or penetrable forest, instead of contemplating, in order to comprehend, what would be too grand even for his vision to survey, and too alarming for him to have any wish to witness.

The first idea of a creating Deity, and that the visible world was his production, must have originated in the human mind from his express communication. It is too sublime an impression to have been self-formed within us; altho as soon as it was suggested, many a heart has delighted to cherish it, as most congenial with its best feelings and intellect; and in proportion as mind has increased in knowledge, it has been active and eager to trace the marks and confirmations of it, in the fabric and beauties and beneficences of surrounding nature. Yet, tho millions have felt with the Hebrew sovereign, that "the heavens declare the glory of God," and that the starry hosts display the special operation of his forming power, the deduction is not likely to have been made without the revelation that conducts us to it. Many ages at least must have first elapsed, however easy it is now to reason on it, for want of that long and patient observation of natural things, which will alone give due knowledge of

them; and of that practised discernment of their several relations and connected effects, which enable so many acute thinkers in our age to support the sublime conclusion with such philosophical certainty and such great precision.

That the momentous communication was made to man of the divine origin of himself and of his abode, at the beginning of his existence, the Mosaic history narrates, and there is every reason to believe the declaration. No intelligent Creator would have concealed such a circumstance from the intellectual creature, by whom he wished to be known, and whose affection and obedience he condescended to desire. It is only surprising that the noble truth should have ever been depreciated or disregarded by any portion of mankind; and yet we find from history that it was so slighted or perverted in the most ancient times by many, that it became obsolete or forgotten by some nations; and that other theories of the origin of things, altho as fantastic as ignorance or folly could make them, were substituted instead. Tho some few minds at all times seem to have withstood the stream of popular extravagance, yet they could not arrest the mental deterioration on this subject.—Pp. 38—40.

We shall not pretend to follow Mr. Turner *seriatim* through this volume, but merely direct attention to those peculiar passages which come more immediately within the legitimate scope of our labours. The divine origin and operation of the laws of nature; the ancient suppositions of necessity and fate, in contradistinction to creation and providence; attributable to the absence of all certain knowledge of a creating power, and the subjects collaterally bearing upon these several points, find their appropriate places in the book. The peculiarities which distinguish man from every other order of known beings, and his special composition of a soul and body, are discussed with sound and philosophic reasoning, and the two letters on the state of Adam and Eve before and after the Fall cannot fail to be read with intense interest. But we pass on with satisfaction to Letter XV. "on the Causes and Objects of the General Deluge, and on the State of our Historical Information concerning it." Here the objections of the sciolists in geology to the Mosaic history are proved utterly fallacious and untenable, and the daring spirit, which sneers at revelation, is severely rebuked.

It is not indeed within the capacity of every geologist, nor perhaps of any one in the present imperfect state of the almost new made science, to discern amid the phenomena, which the rocks and remains of the earth present to his observing judgment, what were the operations and changes which attended the commotions of the deluge. But we should not repeat the common error of depreciating what we fail to understand, or dismiss that from our consideration which we cannot satisfactorily explain. The true is true, at all times, whether we comprehend or like it, or not; it is therefore a hasty act of mind, and not sound judgment, to reject the admission of a deluge because it does not suit our pre-adopted theories. It is wiser to mistrust them, than to disbelieve what has been so authoritatively recorded. But such conduct will only be a stimulus to new minds, to take up the subject with calmer impartiality, and to endeavour to form happier suppositions, to make juster inferences, and to exercise a penetrating sagacity, superior to their predecessors. These results will in time take place. Most of the last series of geologists, and some of the present, have thought proper to discredit the interposition of the deluge, and have treated the idea of it, and its supporters, with mingled animosity and contempt. This is to be regretted, and will not deter the friends of intellectual religion

from still desiring to see it in friendly harmony and coalition with real scientific knowledge: nothing is done well by their disunion. The more you study geology, the more you will be convinced, that the opponents of the Mosaic deluge have not advanced one single step in accounting for the appearances and present state of things without it, nor will any degree of talent or labor be more successful that may chuse to disregard it. For as it is an event which has really occurred, it will be as impossible to form a true theory of the earth without it, as it would be to write an authentic history of England, and yet discredit or omit the Roman and Anglo-Saxon or Danish invasions.—Pp. 306, 307.

It has always appeared to us that the sceptic, who could venture to doubt the fact of a general deluge, and maintain that the Mosaic account of the event was contrary to the laws and regulations by which the Creator regulates the universe, has but a step farther to progress, before he becomes a confirmed infidel. And as we must contemplate such an event with the deepest grief, it is by no means the least valuable portion of Mr. Turner's work, in our eyes, that he has successfully devoted two entire letters to this single point. The ancient traditions of the deluge in Chaldea, Assyria, Egypt, Greece, Rome, Phœnicia, Syria, Armenia, and Persia, form the subject of the former, whilst the latter is confined to similar traditions in China—in the Parsee books—in the Sanscrit—in Arabia and Turkey—in Africa—and various nations of South America; also in North America and the South Sea isles. The universal belief in such an event is a strong *primâ facie* evidence of it having occurred; and the very circumstance, that many and irreconcilable differences exist in the relations of the details is rather a confirmation of the fact than otherwise. Nearly six thousand years have elapsed since God in his wisdom destroyed the human race, with the exception of eight souls. The descendants of those highly favoured individuals have, since that period, spread themselves over almost every part of the habitable globe. Different degrees of civilization, influenced by a variety of events, respecting which we cannot form a just opinion, have generated different trains of thought; and amongst the least cultivated, the wildest and most terrific notions of God prevail. It is easy to conceive that in the absence of a written tongue, the account of any event would depend much upon the imagination and talent of the traditional narrator; who, if a shrewd man, would not fail to embellish his story with all the ornaments of language, and such (in the first instance possibly) innocent additions, as he thought calculated to fix the attention of his auditors; whilst designing characters would not hesitate to convert the superstitious credulity of their neighbours into a source of profit. Grant this, and we have a key at once to the various figments, not only in respect to the deluge, but which relate to idol worship among the heathen, and relic worship among the papists. The subtle priests in both cases prey upon the

ignorant credulity of their benighted followers; and the Creator is robbed by the creature of the honour due unto his name.

It would have been impossible for a man of Mr. Turner's reflective habits to have overlooked, in a work of this nature, the extravagant, not to say insane systems of Geological Chronology, which the pseudo-philosophers of the age have originated. He justly ridicules the idea of natural agencies forming the world without a directing intelligence.

Be not deceived by words which really have no meaning. No laws of nature have constructed any part of the essential frame of our globe; for they arise from its construction, and could not cause that which has caused them to be what they are. They are the offspring of creation in every department, and not its parent. They are the inventions, the planned agents and instruments of its Author; the appointed derivatives from his system of things; the chosen subordinate operations which he willed and ordained to arise from it, and therefore has caused to arise from the compositions and dispositions, and regulated state of the constructed fabric. They were selected and appointed to continue and carry on the chosen and framed scheme and course of things; to actuate or accompany the movements of each specific part; to produce the effects that were meant to follow, and to be the usual and consistent order of nature on the earth. They act to uphold and preserve this, and to do from time to time what, in the great plan of its subsistence, and for the time of its duration, was to be consecutively effected.—Pp. 368, 369.

The whole letter, which treats upon this particular point, merits an attentive perusal, for many men of real talent and acknowledged proficiency in geological science, persist in maintaining that our rocky formations and earthy strata are solely the effect of the natural laws and properties of things; and from such erroneous data, they arrive at the conclusion that the earth must have occupied thousands of ages in arriving at its present matured state. In such a train of argument, material substances and their properties are alone considered—the CREATOR is forgotten—Nature is appealed to—Nature's GOD contumaciously overlooked. But we appeal to the common sense of reasoning man; we direct the eye to that portion of creation which comes more immediately within human ken; and we ask, is it consonant with our rational perception to think for one moment that the *Creator* left it to *material* things to *create for him*; or, as the *atomists* maintain, to move sluggishly and casually into the masses of the globe. No! God formed the earth as designed to form it; and HIS omnipotence has, in all its structure, been exerted to carry into effect the mighty plans of HIS omniscient and all-providing and all-adjusting sagacity.

It was not our intention to have entered into a discussion of the metaphysical theories propounded by Mr. Turner. Even where we differ, it must be confessed that he advances no objectionable principles, and in points of minor importance it is scarcely worth while to provoke a controversy; such, however, does not appear to be the feeling of some of our contemporaries. For instance, *Fraser*, in an article written in

bad taste, with bad feeling, and worse ignorance, indulges in a most unseemly attack on the Sacred Historian; who, we are facetiously reminded, was preceded by Moses in that particular department.

We will present our readers with *two or three* specimens of the "Canons of Criticism," by which the writer is guided in speaking of a superior dignitary in the walks of literature. "The Sacred Historian" is accused of maintaining his opinions "with increased emphasis, violent dogmatism, and obstinate assertion." That is, he differs from his critic.

"The Sacred Historian" is next charged with the high crime and misdemeanour of not having read "the judicious Hooker." His critic *may* have done this, but he has not imbibed the spirit of the "divine." "The Sacred Historian," however, is allowed to keep good company, as we are informed that he might "have avoided much wilful absurdity, that he, in common with the *Bridgewater Treatise people*, and the professors of physical science in general, have unconsciously fallen into."

The sneer at the *Bridgewater people* is capital, and only equalled by the *funny* manner in which our author is continually alluded to as the rival of Moses, "The Sacred Historian."

But Mr. Turner is charged with inculcating *low notions of the Deity*; let the subjoined extract with which we close the subject, decide how far his reviewer is justified in making such an assertion.

And THIS will be our actual perception and conviction of his wisdom, his goodness, his greatness, his moral and intellectual perfections, and therefore of his unceasing benevolence, beneficence, righteousness, and sanctity. We must feel that he is glorious in these, as he is in his material creations and celestial effulgencies. We must convince our reason that he is "good to all, and that his tender mercies are over all his works." We must study his principles, and providence, and sacred revelations, until we individually and distinctly perceive that he "is gracious and full of compassion: slow to anger, and great in mercy." And above all things, that he is "righteous in all his ways, and holy in all his works." These last-mentioned feelings are those, which we should be most careful to acquire and most steadily cultivate. For a conviction of the justice of God, of his perfect equity and righteous dealings with us all, and of his being pure from all partial wrong, or capricious, malign, and selfish motives, is that impression, which is the most vacillating and imperfect in the minds of many of our fellow-beings. Yet it is that, from which his greatest glory will always arise from his intelligent creatures.

He is so tremendously great and so irresistibly omnipotent, that nothing but his most perfect righteousness offers to the human spirit any safety or protection from destruction or undue infelicities. We see and feel that pain is abroad in this world, and that we are very sensitive to it here, and frequently suffer from it. What we thus know to be here, may also be elsewhere. It becomes, therefore, of vast consequence to us to discern and know, that however petty we are compared with him, yet that he is so perfectly just, that we never shall receive pain from him or under his administration, that is either unnecessary or unequitable to us. He must be as perfect in his righteousness as he is in all his other moral and intellectual qualities. For us, therefore, to perceive this and to present our conviction and acknowledgment of it to him, as the

decided, and firm, and abiding conclusion of our knowledge, experience, and reason, will be the highest tribute of glory, which the human soul can offer to him, and of which, as far as what we do can please him, is most likely to be the most acceptable to him, most desired by him, and most honoring on our parts to him.

Let us then at all times do him this justice; to cherish in our minds an unrelaxing certainty, that we shall always find him perfect in his justice to us all and in every thing, and individually to each of us, as soon as we obtain sufficient knowledge of his operations with respect to us. Let us wait with patience, until what we do not perceive or cannot comprehend, shall be satisfactorily elucidated to us. We expect this equity and consideration in our intercourse with each other. Let us also so conduct ourselves in all our thoughts and feelings with reference to him, whatever may be his present or future dispensations personally to ourselves. These convictions and feelings will form the greatest glory which the human spirit can offer spontaneously to its Creator: and the grandest result of the great day of the judicial consummation of all things will be, the complete demonstration, to all existing intelligences, of the perfect equity and justice to all of their almighty and all-governing God. It will be a day of trial, and proof, and conviction of his universal righteousness, as it will be of our qualities and conduct; and the final award to each of us will be in manifested and undisputed harmony and unity with this Divine perfection in himself; and THIS will be the triumph of his INTELLECTUAL GLORY.—Pp. 581—583.

L'envoy, we hope Mr. Turner will live many years to enjoy his well-earned pension, and to add new laurels to his already numerous wreaths; and we will not despair of seeing Volume III. before this day twelvemonths; for despite his critic before alluded to, no living man, not even *young Milton*, could execute such a work, except our author.

ART. III.—*Doctrinal Errors of the Apostolical and Early Fathers.*

By WILLIAM OSBURN, JUN. London: Hamilton, Adams, & Co. Hatchard & Son; & Seeley & Son. Leeds: T. J. Knight. 1835. Pp. xxiv. 337.

As witnesses to the state of discipline and doctrine in the primitive Church, the testimony of the early Fathers is highly valuable; and those who were the cotemporaries and immediate successors of the apostles, may reasonably be regarded as possessing considerable authority in deciding matters of faith. It is the evidence, however, which they afford to *facts*, which is chiefly important; and that not only in their direct assertions of the existence of certain usages, and their maintenance of certain doctrines, but in their silence respecting tenets, which have since been advocated by different sects in modern times. To receive them as infallible expositors of Holy Writ, or as unerring guides in practical religion, is to raise their authority far above its legitimate value; and we are ready to allow, that "like the opinions of authors of any other period, it is to be received *so far as it is agreeable*

to God's word, and no further." But that "the tradition of the early Fathers is possessed of no power of prescription whatever over the church of Christ in succeeding ages," is a position which Mr. Osburn, with all his dogmatical assurance, and self-complacency, has by no means succeeded in establishing. Of the Fathers, whose writings and opinions he has professed to examine, many were doubtless wrong in their opinions; and, as they frequently differ, they could not possibly be always right. Without the gift of inspiration, with which they never pretended to be endowed, they were necessarily liable to errors in judgment; and there are many proofs in the work before us that they can neither always be safely followed in their interpretations of Scripture, nor justified in the practices which they sanctioned or approved. At the same time we are disposed to believe that many of the passages which our author has cited, are very far from bearing him out in his assertions, if indeed they do not sometimes disprove the very fact which he is labouring to found upon them. It is mainly, however, with reference to some of his own opinions, and his manner of enforcing them, that we shall take leave to examine his work; and, having frequently directed attention to the legitimate use of the Patristical writings, we conceive that this course will enable us to form a correct estimate of its value.

Here, however, we would premise that there is much valuable illustration, and some important discussion, in Mr. Osburn's volume. In many points he exhibits a depth of research into the prevalent opinions of the early ages; and we may instance his chapter of "Angels," as worthy, in many respects, of an attentive perusal. That on "Baptism," which follows, contains the most untenable, and even contradictory positions. With respect to the Sacrament itself, he observes that it most plainly appears from Scripture, "that all the regenerating graces of the Spirit may precede the rite of baptism; that in every instance upon record of the apostolic use of this sacrament, the outward sign was applied to *confirm* the inward grace, not to *convey* it." Again, two pages onward, we have the following description of baptism, of which the concluding sentence is somewhat difficult of reconciliation with the otherwise unobjectionable portion of it.

It is the divinely appointed rite of initiation into the Christian religion; occupying (as the Scriptures inform us) under the gospel dispensation, the place of circumcision under the law; both which ceremonies are therefore equal in point of obligation, upon those to whom they were respectively imparted, as initiatory rites. They likewise closely resemble each other in the figurative meaning attached to them; both are acts of bodily purification, shadowing forth a similar act upon the heart, by the divine agency:—but, neither in the one case nor the other, do we perceive the slightest scripture ground for concluding, that this inward grace necessarily and irrespectively accompanies the outward sign.—Pp. 77 —78.

According to the views here developed, the outward sign can have nothing whatever to do with the inward grace, which it is understood to

signify: for if this inward grace was necessary, as we are here led to infer, *before baptism*, the rite becomes a mere form, without any inherent efficacy. This is what Mr. O.'s argument proves, if it proves anything; and his ideas upon the subject, which are sufficiently confused, and not very clearly discernible, have arisen out of his zealous opposition to the doctrine of baptismal regeneration. He quotes abundantly from the Fathers to prove that this *error*, as he is pleased to denominate it, is maintained in their writings; "an error, which, originating in some of the earliest departures from scriptural truth, has rooted itself in the very heart of all the ancient churches, and from which even Protestantism, at this day, is far, very far, from being expurgated." In our poor simplicity, we should have imagined that the fact of a doctrine taking root in the very heart of all the ancient churches, was somewhat presumptive in favour of its truth, rather than attributable to "an invariable process of error producing error." It was therefore with some little surprise that we found Mr. Osburn, in the very outset of his discussion, boldly asserting the impossibility of admitting baptismal regeneration, without at the same time receiving the popish doctrine of transubstantiation.

The visible church has long halted between two opinions upon the nature of the Sacraments which Christ has ordained therein. One of these opinions, which would seem to have a considerable advantage over the other, on account both of its antiquity and of the present number of its adherents, maintains that there is a spiritual efficacy inherent in the elements of either sacrament; and that, provided they be administered according to the divine institution, the receiver must necessarily partake of the benefits they are intended to convey. The waters of baptism undergo a certain change, which renders them instrumental to that inward washing from corrupt and evil dispositions, of which the rite itself is the symbol; so that regeneration follows baptism, as effect follows cause. In the same manner, there is an actual transmutation of the elements themselves in the other sacrament; they become, during the performance of the eucharistical service, the material body and blood of Jesus Christ, of which he who partakes is therefore necessarily apprehensive.

The other opinion, which, according to its opponents, was scarcely heard of before the Protestant Reformation, and which, even now, has but few adherents, in comparison of the former, asserts, that the elements are the mere outward, visible signs of certain inward and spiritual benefits, the communication of which depends altogether upon the will of the blessed and eternal Spirit who is the giver of them. Consequently, the sacramental graces are imparted with exactly the same regard to the frame of mind in the partaker of the outward rite, as obtains in all the other ordinances and means of grace prescribed by the New Testament. The unworthy receiver neither experiences spiritual regeneration in baptism nor discerns the Lord's body in the eucharist; for the same reason, that the prayer which goeth forth of feigned lips fails to obtain the answer which God is pleased to give to the right performance of that Christian duty. We shall presently review the whole of the Scripture testimony to the point in question: independently of it, however, the latter opinion would seem to be most in harmony with the general spirit of the Christian doctrine; which, in the matter of distribution of gifts and graces, always brings prominently forward the divine omniscience, regarding scrupulously the heart of him who seeks, and giving or withholding them, accordingly. This analogy is certainly violated, if we account the sacramental elements as means of grace in

themselves necessarily efficacious. But the inconsistency is greatly heightened, when, after the example of a large and authoritative portion of the christian church, we arrange the two sacraments under different categories; and make the one efficacious when rightly administered, the other, when rightly received; or in other words, when we assert baptismal regeneration, and deny eucharistical transubstantiation. We readily grant, that the Scriptures alone can ultimately decide the question; but, nevertheless, there is so plain an inconvenience in the want of an analogous system of theology, that we may fairly argue *à priori*, from the improbability of a revelation from heaven being so circumstanced. How this consistency is to be maintained, without assuming the sameness in nature of the two sacraments, I must confess I cannot comprehend. Again, let this hallucination be permitted in our theological scheme, and there is an end of all argument upon the nature of either sacrament: since our logical deductions in favour of baptismal regeneration, will equally prove the real presence in the eucharist; while on the other hand, our deductive refutations of this opinion, will be, to the same extent, refutations of our own, regarding baptism.—Pp. 67—69.

It is not very easy to comprehend what Mr. Osburn means by his analogous system of theology; but admitting an analogy of design in the two sacraments, and a corresponding analogy of effect upon the recipient, we are still at a loss to discover any connexion between our author's premises, and his conclusion. In the first place, the doctrine of baptismal regeneration is not correctly stated; but, without stopping to investigate the matter at length, what possible or conceivable analogy is there, we would ask, between baptismal regeneration and eucharistical transubstantiation? The one is a spiritual change effected in the recipient; the other a substantial change in the sacramental elements. Protestants, at this day, believe that grace is conveyed both by the water of baptism, and by the bread and wine in the Lord's Supper; but they believe not that the bread and wine are changed into Christ's body and blood, any more than that the water in the baptismal fount is changed, by consecration, into the water of the Red Sea. Mr. Osburn might argue with equal perspicuity, that an astronomer who believes in the Copernican system must of necessity extend his faith to the personal existence of the man in the moon.

Towards the conclusion of his work, Mr. Osburn apologizes for certain supposed deficiencies in his argument, on the plea of having "studiously endeavoured to avoid the appearance of invading the sacred function;" and of an "unwillingness to violate that decorum," which should "leave to those who minister in holy things the discussion of the subjects proper to their office." This modest avowal we read again and again, and would fain have believed in the sincerity of the apologist, but for a passage, which had strongly impressed itself upon our minds, in an earlier part of the volume, which we must take leave to lay before our readers.

Is the entire figment of a church on earth, the only authorised expositor of the word of God, in virtue of the apostolical succession of her clergy, (a notion as utterly destitute of Scripture warrant as the supremacy of the Pope) any

thing more than a dilution of the doctrine of Clement and Ignatius, from which the deduction of the Romish church, that therefore the Scripture is to be denied to the laity, has been somewhat illogically severed? And is it possible to escape the inference, that therefore the laity will do well to leave a very exact and curious attention to religion, to those whose holy orders confer upon them the advantages for such pursuits, whatever they may be, which accrue from the apostolic succession; and not to busy themselves with inquiries which they must necessarily pursue under unfavourable circumstances, and with which they have, in strictness, no right whatever to intermeddle!—Pp. 214, 215.

Except it be Mr. Osburn himself, we know of no Protestant authority, though he speaks of a *host* of them, which denies to a layman the right of “searching the Scriptures,” with a view to the establishment and propagation of scriptural truth; but we could mention many laymen who have devoted their time and their talents to the proof of that “entire figment” which Mr. Osburn denounces; nor are we aware that “the whole tenor of the theology of the Church of England, in the present day, affords a blessed and unanswerable testimony that, before the bright beams of Christ’s gospel, this error is fast fading away.” To be sure there is Dr. Arnold, of Rugby, who seems to be of some such an opinion; but every sound Churchman thinks that the good Doctor would do well to read over the Ordination Services, and reflect upon the sacred obligations to which he bound himself before the altar of his God, when he was admitted into the priesthood of the Church of England. For ourselves, we are of the number of those “wrong-headed members” of that Church who maintain the apostolical succession of her Clergy; and we must take leave to adhere to the opinion, at least till we have some stronger evidence against it than the bare assertion of Mr. Osburn.

We have already admitted that there is much research in the volume under consideration; but the inferences are, in many more instances than those to which we have referred, most ingeniously perverted. In fact, the apostolical and early Fathers are in error whenever their doctrines disagree with the religious system of their opponent. Granting, however, that they are always as wrong as he would represent them to be, we should think that their acknowledged piety should screen them from virulent abuse, and almost malignant vituperation. It cannot add much to an argument to talk of “the mad career of the turgid and bloated declaration of Ignatius;” there is nothing gained by calling Tertullian a “raving fanatic,” and sneering at the “buffoonery” of Irenæus; nor is it a mark of very high attainments to dwell upon the “inconceivable absurdity,” the “flattering idiocy, or doting anility,” and the “asinine metaphors,” and “flippant foppery” of Clement of Alexandria. But we have done with this display of hard words and authoritative denunciations; and we trust that the honesty and piety of the venerable Fathers of the Christian Church will be sufficient, in future, to throw a veil over those errors, whether in doctrine or discipline, with which they are really chargeable.

ART. IV.—*The Young Pastor's Guide to the Practice of the Christian Ministry. Five Discourses, preached before the University of Cambridge in the Month of March, 1835. By the Rev. THOMAS DALE, M.A.* London: Richardson; Wix. Cambridge: Stevenson. 1835. Pp. xii. 123.

WE have, on several late occasions, adverted to the two-fold duty imposed on the Clergy in the present day—the care of their flocks, and the defence of their Church. The latter, indeed, of these objects must, under *all* public circumstances, form a part of the Clergyman's task; but, in ordinary cases, it will be very subordinate; some of the Clergy, indeed, will rarely be called upon to deal with it. We, however, live in extraordinary times; the Church itself is menaced; the dragon yawns to engulf the very fountain of the water of life; and every champion of the Church must arm in its protection. Every rustic parish priest, however locally removed from the din of the assault, must yet temper his weapons and stand on his watch, both to protect his flock from the grievous delusions prevalent, and to withstand the general operation of those delusions by every christian and constitutional instrument. This circumstance, as we have observed, has of late given a peculiar tone and character to visitation charges;—the importance of attention to the signs of the times, and of improving the important crisis, having, by its temporary magnitude, eclipsed for the present those earnest exhortations to private pastoral diligence, which, in times less rude and turbulent, were wont, almost exclusively, to form the materials of such treatises. We do not condemn a course resulting from the temper and circumstances of the times, however we may, on every account, regret its necessity. The enemies of the Church are the only culpable party, and among those who have been principally instrumental in the change, are very many whose *pretensions* to piety are of the highest—the most unbounded—character. We do not, we say, *condemn* the course; but we would indicate one danger connected with it—that of merging the private and pastoral duty in the public and controversial. We are far from insinuating that the Clergy are not awake to the importance of both. We are satisfied that the soldiers of Zion are anxious to do their duty in the camp as well as the field;—but the mode of these duties is so different, that it will always require the most active watchfulness to discharge both in due season and due proportion. Above all, there is in the excitement of a public cause, and the development of the antichristian operations from day to day, a stimulus which cannot be found in the quiet, but most important walk of parochial labour. There must always therefore be some danger lest the public and conspicuous duty insensibly take place of the private and retiring. The present period, therefore, while demanding unquestionably an unusual inculcation of the pastor's general duty to his Church, is far from justifying remissness in reminding him of what his private charge requires. It is on account of this private

personal duty on the part of each individual Clergyman, that the Church itself is worth contending for. In proportion as this duty is performed with diligence and fidelity, will the Church be valuable and valued. Without this, public exertion will be of no avail;—it will be unblessed, for it will want the great conduit of blessing,—pure intention; since no man can have a pure zeal for the Church, whose conduct proves him indifferent to the welfare of the flock committed to him. In vain will he appear as the champion of the Church, who leaves his appointed post to the enemy, while he seeks his own glory in the more elevated places of the field. The battle of the Church must be won as the great conflict was won twenty years ago,* by every man doing his individual duty. Some are required to act a less conspicuous and arousing part; but without the faithful discharge of this the field cannot be maintained; nor shall they lose their share of the glory “when the Chief Shepherd shall appear.”

If the inculcating of their pastoral duties on the Clergy of our persecuted Church be emphatically seasonable now, there is another class who are not less concerned in the emphasis—the probationers for holy order. We have always advocated an express theological and pastoral training between the B.A. degree and the Bishop's examination. The absence of such a discipline renders it especially incumbent on our University authorities to bear in mind, on all public occasions, the peculiar profession for which so many of their pupils are training. The University sermon is one of the best and most legitimate of these opportunities. It is right, nay, it is indispensably necessary, both for the Church and her intended servants, that they should know unreservedly the difficulties of the warfare to which they are called. The rustic recruit who yields to the enticement of the military garb and the apparent ease of the military life, repents from his heart when he comes to behold the actual presence of war. The profession of the Church, as connected with literature, refinement, and general acceptance in society—as engaged about higher things, the study of the most exalted and most important subjects,—as having for its exclusive object *to do good*, and that in no equivocal or questionable way,—may on these accounts naturally recommend itself to a youthful mind, where ardour abounds above reflection, and all is generalisation; or, if any attempt is made to particularize, it takes the warmth of the sanguine temperament from whence it proceeds. The young candidate for the ministry must learn that, though all his anticipations of its satisfactions and comforts should be realized, (and they may) yet that this is only an imperfect view of his chosen calling; that he is about to enter on a warfare, of which indeed the weapons are not carnal, but which is not the less real for

* Written June 18th.

being spiritual ; that he must be ready to acquit himself as "a good soldier of Jesus Christ ;" and that there is this difference between the carnal and the christian warfare, that the former is sometimes suspended, whereas the latter is always in progress—and that there is every reason to expect that its military requirements will every day increase ; that it is very far from improbable that the Clergy will be called to occupy the posts of Hammond, of Taylor, of Hall, if not those of Ridley, of Latimer, and of Hooper ; and that he that would engage in the ranks of the Church must be provided with the heart, if he share not the fate, of a martyr.

Mr. Dale has taken up the ground which circumstances so clearly pointed out as advantageous to the academical preacher, and has defended it with his usual ability. We might almost say, with more ; for in nothing that he has written has he been more decidedly successful. These sermons are every way calculated for their auditory. If the graces of eloquence and composition may be justly expected from St. Mary's pulpit, there is a richness, a fervour, an energy in Mr. Dale's style, which could not of itself fail to win a ready ear with men of liberal education ; it never degenerates into that vicious and tawdry rhetoric which is too much the character of modern pulpit oratory ; it is constantly chastened by sobriety and judgment ; but the great force and effect of the style itself proceeds from the *matter* of the discourses : so that, after all, the convinced and impressed listener must own that his faith does not stand in the wisdom of men but in the power of God.

The whole of the sermons are illustrative of the text 2 Tim. iii. 16, 17. The authority and application of it are first considered. Indited indeed by the Holy Ghost, it still acquires an additional interest from the channel through which it is conveyed : "Paul the aged," speaking almost from the confines of the invisible world. To the young probationer for the ministry it has also a peculiar interest : being addressed to a young minister who might, in a manner, be considered a representative of the class whom the sermons address. Having laid out these circumstances to his readers, Mr. Dale next enlarges on the several important propositions contained in the text,—the general character of the Scriptures as an inspired whole ; hence the necessity of declaring and preaching them in all their fulness, and of aid from the Holy Spirit both to preach and to hear, succeed ; then the various objects of Scripture are severally discussed ; doctrine, conviction, correction, instruction, in righteousness. Then follows the perfection of the ministerial office—"that the man of God may be perfect." It will not come within the compass of our means to produce extracts from every sermon—but a few we will present to our readers, which are by no means mere "*purpurei panni*," but specimens, and not partial ones, of the rich texture itself.

The following is the conclusion of the first sermon :—

Who then would aspire to be an instrument in the Divine hand of unlocking streams and unsealing fountains in the desert—of refreshing the moral wilderness, and making the waste to blossom as the garden of the Lord? Let him go and preach Christ crucified! Who would be a channel through which grace shall flow to revive the fainting—to raise the drooping—to succour those who are ready to perish—to rescue the prey of the mighty from the grasp of the enemy of souls? Let him go and preach Christ crucified! Who would himself stand before the judgment-seat—not abashed by the consciousness of having trafficked in the merchandize of souls, nor branded with the indelible curse of designedly and deliberately neglecting his precious charge, the flock of God—but prepared to render his account with joy and not with grief, encircled by those who were the encouragements of his earthly toils, and shall be partakers of his eternal joy? Let him go and preach Christ crucified! Who, lastly, for we must return from the triumph to the conflict, from the crown to the cross—we must observe the portentous appearances in the heavens, which give warning of a day of storm—a day in which many lofty fabrics will be levelled, and all foundations must be tried—who would faithfully redeem his pledge, and manfully maintain his post—who would lengthen the cords and strengthen the stakes of the earthly tabernacle of that church to whose service he is pledged—who would, while he lives, inscribe her walls with salvation and her gates with praise, and leave, when he has gone down to the grave, his record imprinted on the hundreds of grateful hearts by whom his memory will be cherished on earth, till they come to share with him a crown in heaven? Let him go and preach Christ crucified! And here is the warrant of his commission, and here is the rule of his guidance, and here is his encouragement for perseverance, and here is the engagement for his recompence of reward—"I, if I be lifted up from earth, will draw all men unto me." "The preaching of the cross is to them that perish, foolishness; to all who shall be saved, it is the power of God unto salvation."—Pp. 45—47.

Conviction powerfully described :

Happy too the hearer, though for a time he may appear most miserable, whom the Lord hath thus touched, and to the quick—hath thus probed, and to the heart. He will indeed bear with him from the house of prayer the arrow rankling in the flesh, which was impelled from the bow drawn by us at a venture, but guided by the Holy One, who was invisibly present, to the heart for which it was designed. His perturbed spirit will indeed be for a season like the troubled sea, which "cannot rest, whose waters cast up mire and dirt." However, by an overmastering effort, he may continue to wear in society a composed demeanour, and maintain an unruffled brow; his nightly pillow will indeed be conscious for a time of solitudes unfelt before—but the wound will, ere long, tend to healing; the trouble will, ere long, conduce to peace; the darkness will be soon dispelled by promise, the anxiety will be soon relieved by hope. He will mourn, we acknowledge, over years wasted, opportunities slighted, talents misemployed, and benefits misapplied, but it will be with a salutary sorrow: he will deplore that he has walked so long in a vain shadow, and disquieted himself in vain, but it will be with a profitable regret. He will tremble when he sees how near he has been, perhaps without a sense of peril or a thought of fear, to a solemn judgment—to a certain condemnation—to a hopeless eternity—to woe unchanging as unutterable; but he will have at least discovered in time, that religion, the religion that is to save the soul, is no spiritless and lifeless form—no vapid ceremonial observance—no empty sound of doctrine—no barren husk of mere verbal profession—no wrestling with shadows—no mockery of a fight—no affectation of warfare without weapons—no pageantry of imposing but unmeaning weekly parade; but that it involves the answer—the true answer—the practical answer to some of the most momentous questions, for each and for all, that the lips of man can propose, or the word of God resolve. "What must I do to be saved? How

shall I escape if I neglect so great salvation? How shall I flee from the wrath to come? How shall I, who have been as a sheep going astray, return to the Shepherd and Bishop of my soul? How shall I seek and secure the one thing needful? What shall I do, that I may obtain eternal life?"—Pp. 64, 65.

Scripture equally opposes human merit and Antinomianism:

Whenever there is, therefore, in our own minds or those of our hearers, a tendency to either of these extremes—(and that tendency may exist long before it is detected)—it will be opposed and obviated, under God, by the unreserved, uncompromising declaration of ALL God-inspired Scripture. The 'cycle of a complete and well-arranged ministry will not revolve without a remedy suited to either error. The one will be cut down when Christ is displayed in the perfection of his atonement; the other will be rooted up when he is exhibited in the purity, the loveliness, the glory of His example. The one will be exposed as the obvious and striking fallacy, the glaring and palpable inconsistency of sewing new cloth on the old garment, and piercing the imperial purple of Christ's unsullied righteousness with our own sordid scraps and scanty shreds, as though we would array ourselves in the motley mixture, and misname it a robe of righteousness, and stand therein unharmed amidst the lightnings that shall flash forth from the judgment-seat of God;—the other will be made to exhibit—and that in all the naked deformity of its glaring and suicidal absurdity—the practical contradiction, the monstrous anomaly, that there should be disciples diametrically opposed to their Master, servants directly at variance with their Lord, members altogether differing from the Head, warriors, marching under the banner of the Captain of salvation, but neither wearing his habiliments in the camp, nor wielding his weapons in the field. To the first it will be urged, that "not by works of righteousness which we have done, but according to his mercy we are saved;"—on the latter will be enforced and reiterated the precept, "Be ye holy, for I am holy."—Pp. 79, 80.

Earnest pleading with the hearer:

Who, then, that is deeply concerned for himself, and truly in earnest with his God—who that has been taught, however partially, to appreciate the value of the souls of others by feeling the exceeding preciousness of his own—who that is meditating an office of fearful responsibility, and taking into his account not only the few fleeting years of his perishable existence, but the eternity for which it should prepare others, and in which it shall judge himself—who would not adopt for the test of his exertions, for the standard of his attainments, the unerring Word on which that judgment shall be based—who would not be the original of the portrait we have as yet but feebly outlined, designing to complete it in the next discourse; the portrait of him who hath faithfully fulfilled the charge, "Feed my sheep"—and who, "when the Chief Shepherd shall appear, shall receive a crown of glory, that fadeth not away?"—Who would not realize the character of "the perfect man of God, thoroughly furnished unto every good work?" But it is not enough to ask the question—consciences must be roused, and hearts impressed, not only to ask, but to answer it. And O that the energy of the subject may not evaporate in unsubstantial desires and unprofitable resolves!—O that it may not be dispersed as the morning cloud, and exhaled as the early dew!—O that it may not be swept from the tablet of memory by the returning tide of worldly cares and pleasures, and leave nothing behind it but the remembrance that it was heard in vain! Surely, surely we may assume, and surely you must admit, that on all who have listened to our voice has been imposed an alternative, which it were folly to deny, and madness to reject—they are bound, as they regard their own salvation, either to disprove what has been said, or to apply it—to scatter it to the winds, if false; to lay it to the heart, if true.—Pp. 93—95.

On reading these passages, it is impossible not to regret the shortness of Sir Robert Peel's tenure of power. Bestowed on such men as

Mr. Dale, the appointments of the Church are indeed a blessing to the country. We can only add in conclusion, that no young man intended for the ministry should be without a copy of Mr. Dale's sermons: and if any of our readers are desirous of presenting to some friend of this class an acceptable and valuable treasure, we would recommend this manual as one, than which nothing can be better adapted for the purpose.

LITERARY REPORT.

Alphabet of Electricity, for the Use of Beginners. By W. MULLINGER HIGGINS, F.G.S., *Lecturer on Natural Philosophy at Guy's Hospital; author of "The Mineral and Mosaic Geologies," &c.* London: Orr & Smith. 1834. Pp.viii. 116.

IF any of our numerous readers have a young son or daughter who requires to be informed of the heads of the science of electricity, and to become acquainted with a vast body of facts, not before accumulated in so minute and comprehensive a volume, this is the very book for him to buy. The explanations are easy and simple, and yet satisfactory; the illustrations numerous, well selected, and well executed. It is a neat, useful, and agreeable little volume.

Spiritual Food for the Spiritual Mind. London: Smith, Elder, & Co. 1835. Pp. 114.

SIX chapters on Rev. ii. 17:—"The Personal Nature of Christianity;" "The Christian Warfare;" "The Sovereignty of God;" "The Promises of God;" "Growth in Grace;" "The Happiness of a Christian."—To which are added, Six Poems on different texts.

Scripture Views of the Heavenly World. By J. EDMONSON, A.M. London: Mears, City-road. 1835. Pp. xvi. 260.

THIS work contains twenty chapter-set views, with reference to the existence, names, character, and condition of heaven and its inhabitants. There is

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nothing to find fault with in this arrangement, but much in the execution to praise. The reflections are calculated to lead the mind forward to serious contemplations of futurity. Of peculiar views of things in general, we remark, that our author believes in the occasional visits of spirits to men in the flesh; that the stars have no clouds about them, and are subject to no convulsions! and, what appears to us a strange doctrine as here stated, that "it is a foolish opinion, and a dangerous error, that there are many different religions in the world, such as the religion of the heathens, that of the Jews, that of the Mahomedans, and that of the Christians. It is allowed, that all these have peculiar opinions, and peculiar modes of worship; but *real religion does not consist either in the one or the other.*" (P. 179.) What! not in Christianity? "*Pure love, in active operation, is the one religion.*" "*All religious sects have their favourite dogmas, but there is no real religion without love.*" (P. 189.) Are these expressions understood by their writer? We do not understand them as they read, though we guess the meaning to be, that, whatever is professed "charity," is the sum and substance of true religion, and that formality without the life is vain! We half suspect the author of an affection for Emmanuel Swedenborg in some points.

The Church at Philippi; or, the Doctrines and Conduct of the Early Christians Illustrated: intended to serve as an Historical Commentary

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upon *St. Paul's Epistle to the Philippians. With a Recommendatory Introduction, by the Rev. JOHN PYESMITH, D.D.* London: Richard Groombridge. 1835. Pp. x. 236.

If we cannot give unqualified, we certainly ought to give considerable, praise to the conception and execution of this production. Such a history of the apostolic churches as this was intended to be of Philippi, would be a valuable acquisition to the popular theological literature of the day. But though there is much very good in this volume, a considerable portion of that *much* would just as well apply to a similar history of any of the other churches, as to that of Philippi. The author is evidently a dissenter, though he has endeavoured to keep a sort of Catholic neutrality. His observations on "the Difference between the Primitive and Modern Christians" betray his hostility to "creeds," and "confessions of faith," and "systems of belief," both unnecessarily and unwisely.

Directions for Weak Christians, and the Character of a Confirmed Christian. By RICHARD BAXTER. In Two Parts. With a Preface. By the Rev. H. J. Sperling, A.M., Rector of Papworth St. Agnes, Cambridgeshire, and Chaplain to the Most Noble the Marquis of Cholmondeley. London: Holdsworth & Ball. 1835. Pp. xxxii. 348.

THE writings of Baxter have a quaintness in them which, with many readers, detracts from their general merits; but all parties agree in revering the character and consistency of the man, and the practical usefulness of his works. Mr. Sperling considers that the age in which we live has much in common with Baxter's age, and therefore deems the present reprint valuable. All ages of the christian world have much in common with each other; and, therefore, real piety is always welcome, under whatever outward garb, or however quaint and strong the language which it speaks. But it must also be confessed, that generally useful as are the works of Baxter, he frequently uses terms in a latitude which our opinions do not always coincide with.

But the good that he did in his generation and day deserves our grateful recollection; and we heartily wish success to the intention of Mr. Sperling, in thus republishing a work which (if not equal to Baxter's other writings) may be useful to many. In the other writings of Baxter's age there is, indeed, much sterling gold, but there is, also, some dross. Perhaps selections from them would avail as much as these; but, somehow or other, Baxter seems, with some people, to be all in all.

A Universal Gazetteer, or Geographical Dictionary of the World, founded on the Works of Brookes and Walker; with the addition of several thousand Names not to be found in any other Work; the Latitude and Longitude throughout, and the relative Distances most carefully examined. By GEORGE LANDMANN, Esq. C.E. late a Lieutenant-Colonel in the Corps of Royal Engineers. London: Longman; Cadell; Baldwin; &c. 1835.

WE bought this book for the sake of the accuracy with which the title-page states it has been compiled; because we have, as doubtless many other persons have, had frequently to complain of similar works, with respect to fictitious *latitudes, longitudes, and relative distances*. It is not our intention to examine "most carefully" the *latitudes and longitudes, and relative distances* of places, which were easiest of being rightly described; but the following are certainly not favourable specimens of accuracy. First, we find Brussels 24 miles S. of Antwerp, and Antwerp 26 miles N. of Brussels; the difference in latitude being 23 miles!!! Next, Ostend is said to be 10 miles W. of Bruges, and Bruges 13 miles E. of Ostend: the difference in latitude being 17 miles!!! Bury St. Edmunds is said to be 25 miles N.W. of Ipswich, and Ipswich 26 miles S.E. of Bury. Dresden is said to be 62 miles E. S. E. of Leipzig, and Leipzig 60 miles W. N. W. of Dresden!!! Rome is placed 410 S.S.W. of Vienna, and Vienna 350 N. N. E. of Rome. Vienna 630 miles E. of Paris, and Paris 625 miles W. of Vienna. Madrid 650 miles S. S. W. of Paris, and

Paris 630 miles N. N. E. of Madrid !!! Gazetteers are, proverbially, not very accurate works ; but we were not prepared for such specimens as the above, since they are all concerning places where there could be no difficulty of calculation, and no difference of opinion. On looking into the work, we do not find a word about the *Swan River* ; and on the maps that settlement is only once indicated.

We are fully aware of the labour of such a work, and hope that whenever a second edition is required, the above errata, among others, will receive the attention they require.

Daily Readings. Passages of Scripture selected for Social Reading, with Applications. By the Author of "The Listener," and "Christ our Example," &c. London: Hatchards. 1835. Pp. viii. 303.

THESE "Daily Readings" consist of several consecutive verses from different parts of the Bible, selected and printed without order or arrangement of books, or doctrine ; upon each of which sets of verses is given a reflection, arising from some particular prominent idea of the sacred writer, in the passage selected ; of which reflections we may say truly, that they are good in general, sometimes very good, though there be occasional allusions which have no reference to the text, and in the application of which we do not altogether agree. The author's aim (as he or she says) is, to "*vary the passages of Scripture,*" "*to be as general as possible,*" "*to give no part of Holy Writ the preference, nor any particular bearing to the subjects.*" It is the author's intention to publish another volume, should this be found useful. It is not designed for any class in particular. "I have," the Preface concludes, "*simply committed to writing what I thought, and as I thought it ; assured, that what the word of inspiration suggests to one mind, will seldom fail of adaptation to the minds of others.*" If this be true, what a responsibility do commentators and expositors lie under !

Yarrow Revisited, and other Poems. By WILLIAM WORDSWORTH. London: Longman & Co. 1835. Pp. xv. 349.

THERE is no necessity to take up the defence of Wordsworth at this date, and in this place. Let a careful perusal of his works suffice to prove our assertion, despite whatever the Edinburgh Review may say to the contrary, that he is the greatest poet of his day—the only philosophical master-mind amongst all the modern patrons of the gentle craft.

In the volume before us, there is a rich treat to the lovers of genuine poetry. To enumerate the pieces is impossible ; but we cannot refrain from pointing out, as "Christian Remembrancers," that the fine and dignified language and imagery of a mind, not inferior to any that has thought upon the subject, are here presented to us, as recommendatory, not only of religion and morality, but of those institutions by which the Church has been so long upheld, and for which we have so indefatigably raised our constant and never-varying voice. At the close of the poems is a prose dissertation upon topics connected with the Church, now so generally agitated ; and we have in it the judgment of a *thinker*,—and to that judgment we earnestly recommend our readers to refer: the reasons given for its adoption may serve some in the hour of need. They are most excellent. We intended to make a few extracts, but we shall content ourselves with one only, and this we should like to see graven over the door of every house, and on the heart of every individual in the land. Would the present ministers of William IV. act upon such a sentiment, they would save themselves from much blame, and their country from much danger.

"WHO SHRINKS NOT FROM ALLIANCE
OF EVIL WITH GOOD POWERS,
TO GOD PROCLAIMS DEFIANCE,
AND MOCKS WHOM HE ADORES."

A SERMON

ON VISITING THE SINS OF THE FATHERS UPON THE CHILDREN.

EXOD. XX. 5, 6.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

THIS is a text which ought to be known by every Christian. Every Christian ought to have its words in his memory, as well as its meaning in his heart. It may be fairly said that no man can have made any progress in christian knowledge unless he is instructed in that part of the law of God which is called the ten commandments. It is a great mistake to suppose that the ten commandments are only part of the law of Moses. God himself made a great distinction between them and the other parts of that law. The ten commandments only were spoken to all the assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness; and Moses himself says of God, that he added no more. These were all the words which were so spoken. The rest were not spoken to the people, but to Moses only who conveyed them to the people. Moreover, while the rest of the law was written by the hand of Moses, the ten commandments were "written by the finger of God;" that is, God himself, in an extraordinary manner, caused this part of his law to be engraved on stone, without the assistance of man. We cannot suppose that this difference was made without some especial reason; nor can any better reason be assigned than that these commandments were of a superior kind to the ceremonies of the Levitical service and constitution. Our Saviour himself frequently speaks of them as containing the whole duty of man. He is so far from allowing one of the least of these commandments to fail, that, on the contrary, he carries their meaning much further than it was carried by the Jews of his time. And all that he and his apostles have said concerning our moral obligations, is to be found in brief in the ten commandments.

Hence sponsors are enjoined by the Church chiefly to provide that the child for whom they stand shall learn the ten commandments. And those who do not so provide take a fearful weight of sin upon themselves. Is it not to be feared, however, that some who undertake the awful duties of godfathers and godmothers, cannot teach the ten commandments, inasmuch as they do not know them themselves? But let them be assured, that if they know not these commandments, they know not their own religion. "When for the time they ought to be teachers, they have need that one teach them again which be the first principles of the oracles of God."

But, my brethren, I will hope that this is the case with very few. Your parents or your sponsors have taught you the commandments of

God. Or you have heard them in our Communion Service. Or you have seen the need of knowing and learning them, and you have, by the grace and help of Him who gave them, taught them to yourselves. I will speak, then, as to those who know the text by heart; who know that it is what God has declared concerning himself. Now to many who know it well and sincerely believe it this text is a difficulty. They cannot understand how God can visit the sin of one person on another without injury to his justice; and they entertain fears lest the sins of their forefathers should involve them in eternal condemnation and ruin.

To clear this difficulty, and to remedy these scruples, I purpose to consider the text; and from such consideration to make it appear that the difficulty may be explained; that the scruples are groundless; and that moreover the text is a warning which may be most profitably applied to the good of our own souls.

The first remark which I shall make on the text is, that the visitations and mercies of which it speaks, belong to this world only. This is plain from the whole xviiith chapter of Ezekiel, which sets forth the doctrine in the strongest manner. Let one short extract from it suffice. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Nothing can be plainer than this. Let not any man after this fear lest he should be punished in the next world for the sins of his forefathers. Whatever miseries his parents may have brought upon him in this life, let him believe and obey the Saviour, and they shall not pursue him into the next world. Neither again let any man be confident of reward because he is descended from pious parents. This was the mistake of the Jews, who thought that God was bound to give them eternal life, because they were the seed of Abraham, to whom the promises were made. But these were not promises which respected the next life. "Think not," says the Baptist, "to say that we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." The children of Abraham who were to receive the heavenly promises were not the natural seed, but the spiritual; those who did the works of Abraham. It is declared so often in Scripture that God will reward every man according to his works, that every true, faithful, penitent, and obedient believer may be assured that his forefathers' crimes will never affect his condition hereafter; and every presumptuous sinner may be sure that no virtues of his parents will ever avail to deliver him from condemnation.

Neither did God, as the temporal magistrate of Israel, punish the sin of one man upon another; for we read in Deut. xxiv. 16, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." It is in his providence, that he, both then and now, often makes the sins or virtues of a man the means of misery or happiness to his descendants. And if this be a difficulty in our Bibles, it must be also a difficulty in all we see and know. For that God does visit the sins of the fathers upon the children in this world is too clear

to admit of a doubt. How oft is the candle of the wicked put out ! and how oft cometh their destruction upon them ! God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children ; he rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. And it is no less evident that the children of pious parents often enjoy advantages in this world which the piety of their parents has, under God, procured for them. Take an unholy man of any kind : perhaps he is idle ; if so, he can make no provision for his children. His children, therefore, suffer through his idleness. Yet this is the appointment of God ; it is he who blesses with riches the hand of the diligent, and sets his curse on the house of the slothful. Suppose the man is not wholly idle, but a drunkard, or a spendthrift ; here again his substance is wasted and his children are the sufferers. Yet again this is the appointment of God, who punishes with poverty the sinner and his family. Or suppose the father is a swearer, a dishonest man, a Sabbath-breaker, or a sinner of any kind : what will be the effect on his children ? Will they not almost necessarily be addicted to the same vices ? Is it not in the course of nature ? And is not the course of nature only another name for the appointment of God ? Again we see every day the virtues of pious parents rewarded in their children. The diligent labourer lays up for his children as well as for himself. This is no reward of the children's exertions ; it was gained for them before they were conscious of it. Under the appointment of God, it was the work of the parent only : and yet the children derive the advantage. The same may be said of pious parents in general. They set a good example, and they take care to the best of their power, to give their children a good education. These are great blessings, but they are not, in any sense, the effects of the children's conduct. The same children, under ungodly parents would have proved the reverse of what they are. These we see, are natural causes, and common tendencies ; but let us remember that causes and tendencies are the appointment of God.

Thus then we learn from our Bibles, and we see with our eyes, that God does visit the sins of the fathers on the children, and sometimes to the third and fourth generation : and that he also shews mercy to thousands for the sake of them that love him and keep his commandments. And what then ? Shall we say with perverse and wilful Israel, "the way of the Lord is not equal ?" God forbid, my brethren ! Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity : for the work of a man shall he render to him, and cause every man to find according to his ways." In the next world every man will be rewarded according to his works. God's ways are equal ; it is our ways that are unequal. And when he punishes the iniquity of the fathers upon the children, he has the most merciful ends in view. Let us consider them. First let us take the case of the children, who seem to be the aggrieved party. Here we shall find that their sufferings are merciful. As no man would consent to gain the whole world, and lose his own soul ; so neither would any man reasonably object to lose the whole world, so that he might

save his own soul. St. Paul could say of his earthly advantages, "What things were gain to me, those I counted lost for Christ:" and whatever we may think in this world, we shall be ready in the next to acknowledge that to win Christ, and to be found in him, is the only thing really worth striving for. Now it is true we have in the Bible exceeding great and precious promises; we have also there the most tremendous threats and most fearful terrors; and we have beside the most engaging motives to believe and obey, founded on the astonishing love of God for us his sinful children. Yet we know from our own experience that we are more apt to look at the things which are seen than at the things which are not seen; although the things which are seen are temporal, and the things which are not seen are eternal. Now a man finds himself surrounded with disease, pain, and poverty. He reflects whence have these sprung. He knows he is a sinner. He knows, however, that he is industrious and temperate, and he knows that his father was not; the property which should have maintained him was squandered in idleness and sin. Here then is a proof at once—a proof which he can see with his own eyes, of God's displeasure at sin. It wants no learning, no talent, no labour, to discover it. The learned and the unlearned may understand it alike. It is a direct argument from the Holy Spirit of God to the soul of man. And if the sinner has been accustomed to plead the example of his father in excuse for his crimes, he may think again, and say, what is this example which I am so ready to follow? it is an example which is already ruining me in body, and certainly cannot save my soul. By the grace of God, therefore, I will escape this danger, and take warning by the sorrows which my parent has brought upon me. Perhaps many a son or grandson has been warned by a plain example of this kind, who had read his Bible in vain, and listened to sermon after sermon in vain. And many more, who had been brought up in ignorance, have seen in their own persons the fruits of others' wickedness, and taken warning by the example, just as the shipwrecked mariner carefully avoids the rock which once destroyed his vessel, though ignorant otherwise of the perils of his voyage. Some, indeed, there are, so hardened, that they will not see the finger of God in his plainest dispensations. Yet the mercy of God towards them is not less abundant on that account. He has given the warning, and if they use it not, on their heads must rest the blame. It was part of the accusation against Belshazzar, that he did not humble himself, although he knew what had befallen his father Nebuchadnezzar: and it will, in like manner, be an accusation in the day of judgment against all children who, though suffering the effects of their parents' sins, have not taken warning by their parents' example.

Next let us take the case of parents. The warning in the text is as merciful to them as it is to their children. Parental love is one of the strongest passions of our nature. It is often stronger than the love of life, often stronger than the very desire of salvation. Men who would sell their own souls for the pleasures of sin, would save them for the sake of their offspring. Many a man who would spend his whole property on guilty pleasures, would renounce his pleasures to maintain his children. Here then again appears the great mercy of God. This powerful motive, implanted in us by him, he engages in the service of

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EXOD. XX. 5, 6.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

THIS is a text which ought to be known by every Christian. Every Christian ought to have its words in his memory, as well as its meaning in his heart. It may be fairly said that no man can have made any progress in christian knowledge unless he is instructed in that part of the law of God which is called the ten commandments. It is a great mistake to suppose that the ten commandments are only part of the law of Moses. God himself made a great distinction between them and the other parts of that law. The ten commandments only were spoken to all the assembly in the mount out of the midst of the fire, of the clond, and of the thick darkness; and Moses himself says of God, that he added no more. These were all the words which were so spoken. The rest were not spoken to the people, but to Moses only who conveyed them to the people. Moreover, while the rest of the law was written by the hand of Moses, the ten commandments were "written by the finger of God;" that is, God himself, in an extraordinary manner, caused this part of his law to be engraved on stone, without the assistance of man. We cannot suppose that this difference was made without some especial reason; nor can any better reason be assigned than that these commandments were of a superior kind to the ceremonies of the Levitical service and constitution. Our Saviour himself frequently speaks of them as containing the whole duty of man. He is so far from allowing one of the least of these commandments to fail, that, on the contrary, he carries their meaning much further than it was carried by the Jews of his time. And all that he and his apostles have said concerning our moral obligations, is to be found in brief in the ten commandments.

Hence sponsors are enjoined by the Church chiefly to provide that the child for whom they stand shall learn the ten commandments. And those who do not so provide take a fearful weight of sin upon themselves. Is it not to be feared, however, that some who undertake the awful duties of godfathers and godmothers, cannot teach the ten commandments, inasmuch as they do not know them themselves? But let them be assured, that if they know not these commandments, they know not their own religion. "When for the time they ought to be teachers, they have need that one teach them again which be the first principles of the oracles of God."

But, my brethren, I will hope that this is the case with very few. Your parents or your sponsors have taught you the commandments of

God. Or you have heard them in our Communion Service. Or you have seen the need of knowing and learning them, and you have, by the grace and help of Him who gave them, taught them to yourselves. I will speak, then, as to those who know the text by heart; who know that it is what God has declared concerning himself. Now to many who know it well and sincerely believe it this text is a difficulty. They cannot understand how God can visit the sin of one person on another without injury to his justice; and they entertain fears lest the sins of their forefathers should involve them in eternal condemnation and ruin.

To clear this difficulty, and to remedy these scruples, I purpose to consider the text; and from such consideration to make it appear that the difficulty may be explained; that the scruples are groundless; and that moreover the text is a warning which may be most profitably applied to the good of our own souls.

The first remark which I shall make on the text is, that the visitations and mercies of which it speaks, belong to this world only. This is plain from the whole xviiith chapter of Ezekiel, which sets forth the doctrine in the strongest manner. Let one short extract from it suffice. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Nothing can be plainer than this. Let not any man after this fear lest he should be punished in the next world for the sins of his forefathers. Whatever miseries his parents may have brought upon him in this life, let him believe and obey the Saviour, and they shall not pursue him into the next world. Neither again let any man be confident of reward because he is descended from pious parents. This was the mistake of the Jews, who thought that God was bound to give them eternal life, because they were the seed of Abraham, to whom the promises were made. But these were not promises which respected the next life. "Think not," says the Baptist, "to say that we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." The children of Abraham who were to receive the heavenly promises were not the natural seed, but the spiritual; those who did the works of Abraham. It is declared so often in Scripture that God will reward every man according to his works, that every true, faithful, penitent, and obedient believer may be assured that his forefathers' crimes will never affect his condition hereafter; and every presumptuous sinner may be sure that no virtues of his parents will ever avail to deliver him from condemnation.

Neither did God, as the temporal magistrate of Israel, punish the sin of one man upon another; for we read in Deut. xxiv. 16, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." It is in his providence, that he, both then and now, often makes the sins or virtues of a man the means of misery or happiness to his descendants. And if this be a difficulty in our Bibles, it must be also a difficulty in all we see and know. For that God does visit the sins of the fathers upon the children in this world is too clear

to admit of a doubt. How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children; he rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. And it is no less evident that the children of pious parents often enjoy advantages in this world which the piety of their parents has, under God, procured for them. Take an unholy man of any kind: perhaps he is idle; if so, he can make no provision for his children. His children, therefore, suffer through his idleness. Yet this is the appointment of God; it is he who blesses with riches the hand of the diligent, and sets his curse on the house of the slothful. Suppose the man is not wholly idle, but a drunkard, or a spendthrift; here again his substance is wasted and his children are the sufferers. Yet again this is the appointment of God, who punishes with poverty the sinner and his family. Or suppose the father is a swearer, a dishonest man, a Sabbath-breaker, or a sinner of any kind: what will be the effect on his children? Will they not almost necessarily be addicted to the same vices? Is it not in the course of nature? And is not the course of nature only another name for the appointment of God? Again we see every day the virtues of pious parents rewarded in their children. The diligent labourer lays up for his children as well as for himself. This is no reward of the children's exertions; it was gained for them before they were conscious of it. Under the appointment of God, it was the work of the parent only: and yet the children derive the advantage. The same may be said of pious parents in general. They set a good example, and they take care to the best of their power, to give their children a good education. These are great blessings, but they are not, in any sense, the effects of the children's conduct. The same children, under ungodly parents would have proved the reverse of what they are. These we see, are natural causes, and common tendencies; but let us remember that causes and tendencies are the appointment of God.

Thus then we learn from our Bibles, and we see with our eyes, that God does visit the sins of the fathers on the children, and sometimes to the third and fourth generation: and that he also shews mercy to thousands for the sake of them that love him and keep his commandments. And what then? Shall we say with perverse and wilful Israel, "the way of the Lord is not equal?" God forbid, my brethren! Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity: for the work of a man shall he render to him, and cause every man to find according to his ways." In the next world every man will be rewarded according to his works. God's ways are equal; it is our ways that are unequal. And when he punishes the iniquity of the fathers upon the children, he has the most merciful ends in view. Let us consider them. First let us take the case of the children, who seem to be the aggrieved party. Here we shall find that their sufferings are merciful. As no man would consent to gain the whole world, and lose his own soul; so neither would any man reasonably object to lose the whole world, so that he might

save his own soul. St. Paul could say of his earthly advantages, "What things were gain to me, those I counted lost for Christ:" and whatever we may think in this world, we shall be ready in the next to acknowledge that to win Christ, and to be found in him, is the only thing really worth striving for. Now it is true we have in the Bible exceeding great and precious promises; we have also there the most tremendous threats and most fearful terrors; and we have beside the most engaging motives to believe and obey, founded on the astonishing love of God for us his sinful children. Yet we know from our own experience that we are more apt to look at the things which are seen than at the things which are not seen; although the things which are seen are temporal, and the things which are not seen are eternal. Now a man finds himself surrounded with disease, pain, and poverty. He reflects whence have these sprung. He knows he is a sinner. He knows, however, that he is industrious and temperate, and he knows that his father was not; the property which should have maintained him was squandered in idleness and sin. Here then is a proof at once—a proof which he can see with his own eyes, of God's displeasure at sin. It wants no learning, no talent, no labour, to discover it. The learned and the unlearned may understand it alike. It is a direct argument from the Holy Spirit of God to the soul of man. And if the sinner has been accustomed to plead the example of his father in excuse for his crimes, he may think again, and say, what is this example which I am so ready to follow? it is an example which is already ruining me in body, and certainly cannot save my soul. By the grace of God, therefore, I will escape this danger, and take warning by the sorrows which my parent has brought upon me. Perhaps many a son or grandson has been warned by a plain example of this kind, who had read his Bible in vain, and listened to sermon after sermon in vain. And many more, who had been brought up in ignorance, have seen in their own persons the fruits of others' wickedness, and taken warning by the example, just as the shipwrecked mariner carefully avoids the rock which once destroyed his vessel, though ignorant otherwise of the perils of his voyage. Some, indeed, there are, so hardened, that they will not see the finger of God in his plainest dispensations. Yet the mercy of God towards them is not less abundant on that account. He has given the warning, and if they use it not, on their heads must rest the blame. It was part of the accusation against Belshazzar, that he did not humble himself, although he knew what had befallen his father Nebuchadnezzar: and it will, in like manner, be an accusation in the day of judgment against all children who, though suffering the effects of their parents' sins, have not taken warning by their parents' example.

Next let us take the case of parents. The warning in the text is as merciful to them as it is to their children. Parental love is one of the strongest passions of our nature. It is often stronger than the love of life, often stronger than the very desire of salvation. Men who would sell their own souls for the pleasures of sin, would save them for the sake of their offspring. Many a man who would spend his whole property on guilty pleasures, would renounce his pleasures to maintain his children. Here then again appears the great mercy of God. This powerful motive, implanted in us by him, he engages in the service of

our own souls. He speaks to us : " I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me." Will we then provoke him to distress our children? nay, our offspring, to the third and fourth generation? Will we do that whereby we know our beloved children shall suffer? No, says the sinner; I cannot do this. I will bear the consequences of the wrath of God against myself, terrible as those consequences are. But I must not sacrifice my children. I must at least spare them. Thus, it may fairly be believed, many a sinner has argued, who has been deterred from his sins solely because he has known that they would bring sorrow and disgrace on his children. It may be said this is not the love of God. That is true. But still some portion of sin has been restrained, and therefore some portion of misery escaped. Beside, it often happens that a man who leaves off sinning from the fear of God, ends by loving him. The fear of the Lord is the beginning of knowledge; men begin with this, and afterwards go on with worthier motives. "Knowing the terror of the Lord," says St. Paul, "we persuade men." And St. Jude instructs us to save hardened sinners with fear, that is, through terror of an offended God. And the same motive which has produced the fear of God will also lead to the love of him. For if God visits the iniquities of the fathers upon the children, he also shews mercy unto thousands in them that love him, and keep his commandments. And those who love their children will thus desire to love God; and those who seek and pray to love him will have his love shed abroad in their hearts by the Holy Spirit.

Thus it appears that the dispensations of Providence, even where they appear harsh, are, in truth, most merciful. And we may remark further on this subject, that, while punishments are threatened to the third and fourth generation of the wicked, blessings are promised to the thousandth generation of the righteous. For that this is the meaning of the expression shewing mercy unto thousands, is evident from Deut. vii. 9. "The Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." The obedience of Abraham was rewarded with a blessing and a privilege to his children, such as no nation on earth ever yet enjoyed; "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises." Theirs were the fathers, and of them as concerning the flesh Christ came, who is over all, God blessed for ever. Yet it was for no merit of theirs, and for no shadow of merit that all these blessings were showered upon the Jews. Not for thy righteousness, said Moses to them, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. And even now, though blindness in part has happened unto Israel, God is waiting to be gracious unto them, and so all Israel shall be saved.

And now, my brethren, understanding the gracious mercies of this dispensation, let us profit by them. Are you parents? If so, it need

not be said you love your children. But what is parental love? Is it to indulge a child in all its foolish or corrupt wishes? Never to punish, or to punish slightly, or without proportion to the offence? The Bible would not call this love, but hate; "he that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes." Not so, then, my brethren, will you love your children. But when you consider that God may visit your sins upon them, will you not fear lest you should tempt or provoke him? You know the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. Beware lest, by breaking any of these you bring on your children the curses of the law. You know indeed that sin will bring upon yourselves greater misery in the next world than any that can happen here; but I am now confining myself to the punishment of your children only. Are you inclined to be drunken, idle, dissolute? If so, remember you are ruining your dear, your beloved, children. Are you inclined to squander this holy day in unprofitable and unholy idleness? Your children will do the same. They too will find excuse for neglecting the public worship of God—they too will find that they cannot rise in time for the morning service, and that they cannot dress well enough for either, and all those trifling and wicked excuses by which sinners cheat themselves and insult their God. And they will find, beside this, that the day of the Lord is irksome and tedious to them, as it must be to every one who has no pleasure in its exercises: and this they will remedy by drunkenness and profligate companionship. And the end of all this in the present world only, will be poverty, disease, and misery. But, my brethren, there is a sense in which you may bring upon your offspring the curses of the next world as well as of the present. It is true that in eternity men will be rewarded according to their own works, and not according to the works of others. But what if your children sin through your example? Will they not then be punished for their own sins? Yet will you be innocent? You, to whom they looked for instruction, for protection, for comfort. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?" Well might it seem no parent could be so unnatural. Yet the world contains parents even more cruel than these. If their children ask knowledge and salvation, they give them ignorance, sin, and everlasting ruin! Let them not say they are unable to instruct them. Are there no schools? Is there no church? and what is more, cannot they give the first of all instruction, a good example? Are they under compulsion to despise God's sabbaths, his church and his sacraments and his ministers, and to live in a state worse than that of the brutes, when God gave not to the brutes reason and understanding? Men may be ignorant, but ignorance is sin where knowledge can be had; and no man can be found so ignorant (whatever his practice) as not to know that sabbath-breaking, swearing, and drunkenness, are not the road to heaven.

By the love then which you feel to your dear children, be won, my brethren, to the love of God. He will then shew mercy to thousands for your sakes. "I have been young and now am old, said David; and

yet never saw I the righteous forsaken, nor his seed begging their bread." This, it is true, was under an extraordinary providence; but yet the gospel gives us a cheering promise that if we will seek first the kingdom of God and his righteousness, all these things shall be added to us. Let us, my brethren, as our duty is, rely on this promise, and act accordingly. Love God, and you will most truly love your children, and he will love them. Bring them up in the nurture and admonition of the Lord; shew them by your own example that you are earnest in seeking the things above. Train them up in the way they should go, and the Lord will keep their footsteps that they shall not slide. Set before them an incarnate, a crucified, an arisen, an ascended, a mediating, a propitiating Saviour. Lead them through his blood and intercession to the throne of God. What joy to meet in the day of judgment thousands of ransomed souls, your children's children to the thousandth generation, all blessing you as God's instrument to save them! It is a joy almost too great for conception—it is a joy which would overwhelm any creature but an immortal spirit. Yet this joy is prepared for them that love God.

And, on the other hand, how dreadful to stand before your own children in the presence of Christ! those children whom your vices have injured, whom your example has ruined! You will be called to account for them as well as for yourselves: and they will be beseeching curses on you their natural protectors, but unnatural destroyers. My brethren, see that ye incur nothing so dreadful. This is worse than making them pass through the Moloch, where the offering was brief, and the spirit was beyond pain or temptation. But in hell the smoke of their torment ascendeth for ever and ever. Command your children and your household after you, to keep the way of the Lord, to do justice and judgment; set them the example yourselves, and he will not fail you. He will bring on you that which he has spoken, and shew mercy to you in a day when you will most want it, and when nothing but his mercy will be of any importance. Goodness and mercy shall follow you all the days of your life; and you shall dwell in the house of the Lord for ever.

H. T.

MISCELLANEOUS.

REFLECTIONS ON ROMANS V. 16, & ROMANS V. 18.

ROM. v. 16.—*"And not as it was by one that sinned, so is the free gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification."*

OUR inheritance of a polluted nature, and liability both to the corruption and the punishment of original sin, has seemed a harsh sentence to some, who rather would gladly admire and adore the evangelical scheme, could they but reconcile to themselves the idea of infinite mercy entailing moral evil on yet unoffending creatures, by the analogy

of hereditary diseases, and physical infirmities. There are minds, indeed, which dote on darkness, and hate the light; and which purpose never to be satisfied, until mysteries confessedly demanding a more than mortal mind to fathom, are made clear to an intellect, in its present state not designed to be competent to their comprehension, (Heb. xi. 1,) forgetting that, as the lamented Rennel observes, (Sermons, p. 183,) "the Almighty can only be known to us according to the measure of that knowledge which he has revealed to us, and of our capacities to receive it; and that, therefore, all other speculations of a finite mind over an infinite being must inevitably end in empty paradox, or unintelligible obscurity." For beyond that, are not indeed "His judgments unsearchable, and his ways past finding out?" Or, "Who hath known the mind of that Lord, whose thoughts are not our thoughts, nor his ways our ways?" Such persons neglecting the legitimate use of reason, as a judge of the evidence of the authenticity of revelation, take her at once from her own ground, and apply her as a scale and measure whereby to weigh the mysteries above her sphere, which must stand or fall, not by her decisions on them, but as the revelation from which they emanate has been by herself found, in the first instance, divinely given or not.* To remove each fresh stumbling block from such persons, who would try the sun of heaven by their own rushlight, is but a Sisyphean labour; the stone will still roll down again, only in some other form. Far otherwise is it, and blessed the endeavour, to ease a really religious spirit, and reconcile not to the intellect only, but to the heart, what before it scarcely dared look at stedfastly. With this hope, I would request attention to the following observation from Stackhouse, (Hist. Bib. Vol. I. p. 64. Ed. London, 1817. 4to.) "Let us suppose, that notwithstanding our first parents had sinned, yet God had been willing that original righteousness should have equally descended upon their posterity; yet we must allow that any one of their posterity might have been foiled by the wiles of the tempter, and fallen as well as they did. Now had they so fallen, (the covenant of grace being not founded) how could they ever have recovered themselves to any degree of acceptance with God? Their case must have been the same, as desperate, as forlorn, as that of fallen angels was before; whereas, in the present state of things, our condition is much safer. Sin, indeed, by reason of our present infirmity, may more easily make its breaches upon us, either through ignorance or surprise; but it cannot get dominion over us, without our deliberate option, because it is an express gospel promise against the power of sin, that 'it shall not have dominion over us;' against the power of the devil, that 'greater is He that is in us, than he that is in the world;' against the power of temptations, that 'God is faithful, who will not suffer us to be tempted above what we are able;' against discouragement from the pretence of our infirmities, 'that we may do all through Christ that strengthens us;' and in case of failing, that 'we have

* Where any thing is established upon the full proof of reason, there ten thousand objections or difficulties, though we cannot answer them, are of no force at all to overthrow it. Nothing can do that, but to refute those reasons upon which it is established; till when the truth and certainty of the thing remains unshaken, though we cannot explain it, nor solve the difficulties that arise from it."—LESLIE.

an advocate with the Father, and a propitiation for our sins.' Thus plentifully did God provide for man's stability in that state of integrity; thus graciously for his restoration in this state of infirmity; in both cases his goodness has been conspicuous, and has never failed." Thus, then, so far from our being losers by the fall of Adam, and its consequences on ourselves, we seem actually gainers thereby: the sin was the sin of one, the judgment of one to condemnation; the free gift is not of that only, but of our own numerous individual sins to pardon. Had we been each to stand or fall individually by the Adamic covenant, who shall say that where with but one temptation he yielded, we should not yet more have yielded with a thousand? and who will not be grateful, and rejoice, that a yet more merciful covenant is accorded to us by Him who of evil bringeth good? But there is, moreover, a corollary deducible from these considerations, which is too important to be overlooked:—

ROMANS V. 18.—“*Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*”

The Apostle elsewhere tells us, that “as in Adam all die, even so in Christ shall all be made alive;” and in the present chapter affirms, that the blessing obtained through our Lord Jesus Christ, was numerically co-extensive, but in effect more ample than the curse from Adam's fall. Now that this curse thus entailed on mankind, was temporal death, or annihilation, and not the “second death” of everlasting punishment, will scarcely be denied, unless we be equally willing to admit the whole alternative, which must then necessarily follow by the parallelism of the clauses, that as in Adam all were irrecoverably and irrespectively fore-appointed to hell, so in Christ all are as irrevocably and irrespectively fore-appointed to the certainty of heaven! Under this view, that the Saviour should break the bonds of this death, and place the now immortal race of man under a salvable covenant; that not merely the judgment of eternal sleep should be annulled, but all awaken not to earthly happiness, and mere endless existence, but to the means of such existence in heaven; and that, moreover, while by the violation of the covenant entered into with mankind by their first representative, it was lost to us, and the consequences embraced by him were ours; so not are we merely restored as each for himself to have his own trial, as the protoplast had, but, beyond this, the hopes of pardon, though we fail many times; all this magnifies, indeed, and illustrates at once the boundless grace of God, and our own better and safer state. To have, I say, his own trial, inasmuch as however much condemned such a doctrine may have been by overstrained *ταπεινοφροσύνη*, however much perverted by the self-justification of the Romanist, copying his ancient countrymen (Romans x. 3, *et passim*), and wrested to his own destruction by the presumption of the Pelagian, and the heresies of the Socinian; and however entirely we confess that our most perfect works can find pardon and acceptance only through the Saviour, and as done in the faith and spirit of a disciple, and only are in our power through

the assisting grace of God ; still Scripture remaineth sure, that such are the conditions on our part, and that to them "who, by patient continuance in well-doing, seek for glory and honour, shall be eternal life ; tribulation and anguish to them that obey unrighteousness," in that day when God "shall reward every man according to his works." But the point to which I would draw attention is this. If these premises be true, if our universal loss in Adam be more than compensated by our universal gain in Christ, how say the advocates of another system that some are arbitrarily and irrespectively destined to endless misery, being reprobate, or equally sufferers in fact, outcasts from the grace and salvation of God ? Is their revival to them again ? Would they not gladly call on the hills to hide, and the mountains to fall on them ? Would they not bitterly exclaim, "Would that annihilation were our lot indeed, the lot of all ?" "Would that the Saviour had not come, if, in the very raising of others, on us he has entailed the deeper wo ?" "Would, that having perished, all had been so left, dreamless, comfortless, yet painless ; and not that some may glory in eternal light, ourselves be roused from unconsciousness to everlasting agony ?" Would that the knowledge and the covenant of the gospel had not appeared, since it bringeth *not* the offer of salvation to all men, but is given only, that in being the savour of life unto others, it may free us from a present death, to be to us the savour of a second, inevitable, death of torment ?" And what shall we say then to any system which thus seems to leave thousands in far worse and more desperate misery, without fault of theirs, than had redemption never come, in despite of the tenour of that Scripture, whose main subject is to bid every christian being fall down in gratitude for his restoration to God's favour, and his revived opportunities of an inheritance with the saints of light, and walk worthy of his election by fulfilling its sanctifying ends, and qualifying himself for that inheritance ; and which again and again, as in the chapter before us, contrasts man's former hopelessness with his present grace ? Or shall we deem it necessary to cite passage after passage, chapter after chapter, verse after verse, from the sacred records of life, directly in contradiction to its partial views ?

E. B.

CHURCH SOCIETIES.

MR. EDITOR,—At a period like the present, when an unholy league is compassing the destruction of our christian establishment, and the most base and dishonourable means are used to effect that object, every sober and consistent method ought to be employed to arouse Churchmen from the lethargy into which they have fallen, and incite them to maintain the principles, and extend the influence, of that church which is "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Her cause is indeed the cause of truth ; but if those who enjoy her privileges and blessings are either too indolent or too lukewarm to declare her excellencies, and exhibit her brightness to the world, we cannot expect, but that in judgment, her candlestick will be removed out of its place.

Conservative associations are formed, and forming, in various parts of the kingdom; and without undervaluing their utility, or wishing by any means to check their exertions, I beg to submit, that by far the most important purposes for which Churchmen can associate, are those embraced by our Societies for Building and Enlarging Churches, for Promoting Christian Knowledge, and Propagating the Gospel. And I wish once more, Mr. Editor, to commend the cause of these invaluable institutions to the affectionate regards and sympathies of my fellow-Churchmen, believing, as I unfeignedly do, that we cannot take a surer step for furthering the interests of the Church of England, than in making her societies known, and sedulously promoting the respective objects for which they were established.

I have not time (neither is it necessary,) to enlarge on *all* the good the societies have been instrumental in effecting, are effecting, and still purpose, by God's blessing, to accomplish. I would dwell rather on the happy effects which may be expected to arise to ourselves individually, and the Church generally, from the mere union of Churchmen in support of the objects which it is the business of our societies to contemplate: for Churchmen are a numerous and a powerful body, but they are too unconnected—too little assimilated in sentiment, and too easily induced to form associations and connexions which have no tendency to promote Church discipline, or cement the bonds of christian fellowship. Churchmen, too, are far too little acquainted either with the spiritual wants of their brethren, or with the inability of the Church and her societies, sufficiently to supply them. Now, in the present emergency, I believe that the very best means that can be devised for strengthening the Church of England, is to call forth the energies of her sons, and make them availing to the all-important objects of her three chief societies—all of which are using the most consistent and legitimate means for the realization of their designs. Externally we should thus raise up a barrier against the inroads of liberalism, popery, and infidelity; and present such a solid phalanx, as the enemies of the Church would be afraid and ashamed to contend against. And internally, we should be silently strengthening the convictions of her members—increasing their religious knowledge—making them better citizens and better Christians, and securing their affections for that Church, of whose maternal solicitude for their welfare they are not sufficiently aware. We should also be taking right steps for “turning disobedient children to the wisdom of the just,” “for bringing into the way of truth those who have erred, and are deceived,” and be in a position to receive a propitious answer to our daily prayer, that “God's kingdom may come, and his will be done in earth as it is in heaven.” Thus, too, we should draw down upon ourselves the blessing and protection of Heaven; and, amidst the storms and agitations of the world, be safe within the confines of that spiritual ark, against which the Divine promise is, that the floods of ungodliness shall not prevail. In a word, whilst repelling the enemy *without*, we should be strengthening the citadel *within*, and fulfilling all the high behests, of which, as a christian community, it is no less our duty than our privilege to seek the accomplishment.

And though among some persons the great duties of personal religion may seem to merge themselves into a concern for the well-being of

others ; and though, in some cases, there is too much reason to fear that such may be the case, yet we ought not on that account to be deterred from making every possible effort to do good to those who may be around us, or at all within reach of our influence. Nor should we hesitate to propagate the gospel abroad because its good effects are not always discernible among those to whom it is preached at home. Every pastor should take special care to inculcate individual piety, and set forth its supreme importance ; but, doing this, he should also strive to generate from its root that diffusive christian benevolence which has reference, first, to the dispersed and destitute members of the "household of faith," and then to those who are "afar off." And withal, a firm foundation being laid in the solid constitution of our societies, and their management and agency being committed to persons combining zeal with discretion, we should anticipate the best results, and boldly call for the support of all who claim membership with the Church, exhorting them to contribute *willingly* according to the measure of ability with which God has blessed them. Nor should any means inconsistent with the sacred character of the societies, or at variance with the lofty and solemn work they have in hand, ever be resorted to to bring them into notice, or procure them patrons ; neither should any ostentatious display of their concerns be countenanced, much less encouraged. The obligations to christian support should be made to rest entirely upon *christian principles* ; and no unworthy or derogatory measures should ever be employed to recommend or enforce the societies' claims.

It is with these feelings, Mr. Editor, that I have ever urged the multiplication of district committees, and the adoption of periodical sermon preaching ;* and I am quite sure, that no better means can be used for promoting directly and indirectly all the objects we have in view. I would again, in conclusion, seriously and earnestly press the subject on the consideration of every bishop, Church dignitary, parochial minister, and layman, into whose hands these observations may fall. We may *all do something* ; and if we have hitherto been careless and lukewarm about these matters, "let the constraining call which the signs of the times now make upon us, rouse our spiritual energies to a more enlightened judgment, and to worthier resolutions."† Let a grand stand be made against the encroachments of false doctrine, heresy, and schism ; and let our Church Societies be made the channels of our bounty, and a focus in which the energies of the *whole Church* may be concentrated.

Thus marshalled in order, and using right means for the accomplishment of our great purposes, humbling ourselves in the Divine presence, and seeking his blessing on our exertions ; we may rest assured, that "no weapon formed against us shall prosper," that "enlargement and deliverance shall come to the Church," and the good pleasure of the Lord prosper in her hand.

I remain, Mr. Editor, your's very faithfully,

X.

* See CHRISTIAN REMEMBRANCER, p. 161, &c.

† Sermon by the Rev. H. H. NORRIS.—CHRISTIAN REMEMBRANCER, p. 323.

POPERY.

MR. EDITOR,—I wish to remark, first, that at a time when Popery is making rapid progress, openly and covertly, in the land, the Society for Promoting Christian Knowledge, alive as it must be to the alarming circumstance, should immediately issue a variety of popular works to meet the emergency.

Secondly, I am anxious to express a hope that the suggestion of "A Presbyterian,"* relative to the setting apart Sunday, 4th of October next, in celebration of the third centenary of the Reformation, will not only not be disregarded, but so cordially and spiritedly acted upon, as to realise all the good effects which such a jubilee may reasonably be expected to produce.

And thirdly, I desire further to suggest, that in order to maintain more effectually, and extend more generally, true Protestant principles, collections should be made on the day above mentioned in all churches and episcopal chapels, in behalf of the Societies for Building and Enlarging Churches, for Promoting Christian Knowledge, and for Propagating the Gospel.

Yours faithfully, Mr. Editor,
I. S. H.

 THEOLOGICAL STUDIES.—No. XXIII.†

I. *Answer to Inquiry as to a simple Course of Study preparatory to taking Holy Orders, with a few Hints for After-Study.*

1. KEEP up a general knowledge of the Old and New Testaments, while at college, by reading and hearing.

Purchase—The Family Bible (D'Oyly and Mant's).

Mant's Common Prayer.

Cruden's Concordance.

Greek Testament.

Parkhurst's Greek and English Lexicon.

Tomline's Elements.

Paley's Evidences.

Watson's Apologies.

Leslie's Short and Easy Method with the Deists.

Secker's Lectures.

Nelson on the Fasts and Feasts.

Bishop Newton on the Prophecies.

Grotius de Verit. R. C.

Butler's Analogy.

Before taking your degree, read the Four Gospels in Greek; and, by Sunday reading, you may easily make yourself acquainted with the above-mentioned books. Use the *Family Bible* for reading and

* See CHRISTIAN REMEMBRANCER for June, p. 358.

† The above list is taken from "Hints to Young Clergymen," by an Incumbent, &c. noticed in our Number for March, p. 152.

references, and *Mant's Prayer Book*. Study *Tomline's Elements*, Vol. I., for history, &c. of the Bible (Vol. II. is on the Thirty-nine Articles).

Read *Paley's Evidences* (his *Natural Theology* I presume you have already studied), and *Leslie on Deism*. *Watson's Apologies* will guard you against hastily assenting to infidel objections. *Secker's Lectures* will give you a general view of christian doctrines and duties; and *Nelson* will inform you on the festivals, &c. of the Church. *Grotius* will prepare you for the latinity of theology. Read *Bishop Newton on the Prophecies*, omitting those on the Revelations; and, if you have time, *Butler's Analogy*.

Read also, occasionally, good sermons.*

II. Preparation for Deacon's Orders.

Presuming you have complied with the preceding suggestions before taking your degree of B.A., you should afterwards read the Bible regularly through, not stopping for every difficulty at first. Meantime read the Four Gospels and Acts, in Greek, with *Elsley's Annotations*.

You will obtain sufficient general knowledge of Scripture chronology and geography, Jewish sects, &c., in the first instance, from the short Introduction to *Elsley's Annotations*, *Tomline's Elements*, and *Beausobre's Introduction*; or from *Horne's Introduction* to the Critical Study of the Scriptures.

Study the *Prayer Book* carefully through, in *Mant's* edition, attending to the *Rubric*, &c.

Read *Burnet on the Thirty-nine Articles*; (or, if you find this too much at first, read *Tomline*, Vol. II. again.) *Pearson on the Creed* (not paying particular attention to the notes and controversial matter, the first time; only, then, mind you read *Burnet* and *Pearson* carefully afterwards.) *Newton on the Prophecies*, if not read before. *Butler's Analogy*, which requires very careful study. *The Clergyman's Instructor*, especially *Burnet's Pastoral Care*, and *Bishops Bull* and *Taylor's Advice to the Clergy*, &c. *Archbishop Secker's Five Sermons against Popery* (though, indeed, the works on the Thirty-nine Articles will inform you on these points). *Sumner's Apostolical Preaching*. Read also some good *Sermons*, as those of *Secker*, *Horne*, and *Barrow*; and *devotional Works*, as *Jeremy Taylor's Holy Living and Dying*, the *Whole Duty of Man*, *Bishop Wilson's Sacra Privata*, &c.; and study well the *Ordination Services*; and, for matters of form and business, preparatory to ordination, *Hodgson's Instructions to the Clergy*.

III. Preparation for Priest's Orders.

Read the *Greek Testament*, especially the Epistles, with *Slade's Annotations*, and *Paley's Horæ Paulinæ*. *Macknight on the Epistles* will give you much information, and call your attention to their meaning

* I do not recommend the study of these books to those only who are afterwards to offer themselves as candidates for holy orders. Every gentleman should consider it a part, and an important part, of his employment, before taking his degree, to make himself acquainted with the history, evidences, and doctrines of his religion.

by a new translation; which translation, however, will show you, at the same time, the general excellence and superiority of the authorized version.

You may as well now have *Griesbach's Edition of the New Testament*; and the *Septuagint*; and *Schleusner's Lexicons to the Old and New Testaments*; also, *Townsend's Arrangement of the Old and New Testaments*, in chronological order; and *Horne's Introduction*, of which read Vols. I., III., and IV.; Vol. II. may stand over a little, if you are pressed for time. *The Homilies and Canons. Encheiridion Theologicum*, a very admirable collection of tracts, all deserving a careful reading. *Archbishop Secker's Charges. Dr. Nichols's Defence of the Church of England*, a valuable and useful work, containing much information in a very short compass.

If you have time for more reading, you may supply the deficiency of the preceding lists from the following one.

Some knowledge of Ecclesiastical History should be acquired, if possible.

IV. *A few Hints for After-Study.*

The Scriptures—With Patrick, Lowth, and Whitby's Commentary, and the Septuagint Version, and Hammond on the New Testament.

Van Mildert's Bampton Lectures, on the Interpretation of Scripture.

Horne's Critical Introduction, and Davison's Discourses on Prophecy.

Poole's Synopsis, and Wolfii Curæ Philologicæ, &c.

The Prayer-book—With Shepherd, Wheatly, and Nichols.—(Wheatly, though popular, has some errors, which Shepherd corrects. Shepherd's is, however, an imperfect work. Nichols's is a learned and valuable book, though much encumbered with paraphrase.)

Nichols's Defence, &c.

Palmer's Origines Liturgicæ (a valuable work).

Waterland on the Athanasian Creed.

The Articles—Burnet again, and Archbishop Laurence's Bampton Lectures (a very important work, which will satisfy you that they are not Calvinistic, and inform you as to the theological language and opinions of the time when they were written.)

Sylloge Confessionum, &c.

For the Sacraments—Hooker's Ecclesiastical Polity, book v.

Archbishop Cranmer's Defence of the Doctrine of the Sacrament (republished by Todd, 1825).

Waterland on the Eucharist.

Bethell on Regeneration.

Wall's Infant Baptism.

For the Divinity of Christ and the Atonement.—Waterland*—Bull—
Archbishop Magee, and Works on the Creeds.

Against Schism and Dissent.—The London Cases—Law's Letters to
Bishop Hoadley, in the Scholar Armed, Vol. I.

The Fathers.—For some account of the early ones, see Archbishop
Wake's Translation of the Apostolical Fathers, and Collinson's
Bampton Lectures, 1813.

Cave's Lives of the Fathers.

Bishop Kaye's Justin Martyr, and Tertullian.

Cave's *Historia Literaria*.

Suiceri *Thesaurus*.

Ecclesiastical History. — Prideaux's *Connexion*. Josephus, Euse-
bius,† &c.

Mosheim's *Ecclesiastical History* (but be on your guard against
his opinions on Church government. Cave and Archbishop
Potter will set you right).

Soames's *History of the Reformation*.

Burnet, &c. *Strype*.

Criticism of the New Testament.

Horne's *Introduction*, Vols. II. and III.

Bishop Marsh's *Lectures*.

Bishop Middleton on the Greek Article.

Commentators, as before, on the several places.

Ecclesiastical Antiquities.

Cave's *Primitive Christianity and ancient Church Government*.

Archbishop Potter on *Church Government*.

Hooker's *Ecclesiastical Polity*.

Bingham's *Ecclesiastical Antiquities*.

Works on the *Prayer-book*.

Evidences, &c.

Van Mildert's *Boyle Lectures*.

Stillingfleet's *Origines Sacræ*.

Jenkin's *Reasonableness of Christianity*.

Lord Littelton on the *Conversion of St. Paul*.

Roman Catholic Church.—Jewel's *Apology*—Works on the Articles.

Bishop Marsh's *Comparative View*.

Smith's *Errors of the Church of Rome*.

Blanco White's *Evidence against Catholicism*.

* Van Mildert's *Life of Waterland*, prefixed to his edition of his Works, contains an admirable summary of the contents of all his treatises, and deserves attentive study. The same may be said of Nelson's *Life of Bishop Bull*.

† There is an English translation of the *History of Eusebius, Socrates, and Evagrius, &c.* in one volume folio.

Sermons, &c.—Jeremy Taylor—Bull—Barrow—Tillotson—Butler—
 Sherlock—South—Archbishop Sharp—Horsley—Horne—
 Secker.—Jeremy Taylor's *Life of Christ*—Bishop Hall's *Con-*
templations.

Add Southey's *Life of Wesley* for History of Methodism.

Le Courayer, on the Validity of the English Ordinations.

Burn's *Ecclesiastical Law.*

Cove on the Revenues of the Church of England.

Many important *Law Reports* relating to Church matters, may be found in the *Christian Remembrancer*, (see a table of several, in contents of Vol. XIV. 1832,) and in the *British Magazine*.

I need hardly state, that, in the preceding list, I have had in view the wants only of the ordinary parish priest, not those of the man of leisure, or learned divine.

Several useful lists of Books may be found in the *Christian Remembrancer*, for 1830; and much information on works in the different departments of Theology, may be collected from Bp. Marsh's *Lectures*, and the notes to Van Mildert's *Boyle Lectures*; also from Dr. Wotton's *Thoughts on the Study of Divinity*, reprinted at Oxford, with notes, in 1818, and the references in Horne's *Introduction*, and the Appendix to Vol. II. of that work.

WRITTEN BY THE SEA-SHORE, SEPTEMBER 1823.

Flow on ye tides, ye waves eternal roll,
 Majestic emblems of the undying soul!
 What are your rivers, but the thoughts that lend
 Their little aids to swell the perfect end?
 Or issuing thence, in an impetuous flow,
 Reduce the level of the mind so low?
 The sparkling stillness of the summer wave,
 When ocean slumbers in his coral cave,
 Is but the tranquil calmness of the breast,
 When virtue beams around, and all is rest,
 While the wrapt spirit gazes on the sky,
 Reflects its smile, and joys it knows not why.
 O! there are storms, when gathering passions swell
 Their dark wild forces from each secret cell;
 Till bursting on the furious tempest, shrouds
 The foaming soul in worse than nature's clouds,
 And the pure particle of heavenly light,
 Veils her soft sunshine from the lurid night.
 Yet not in vain, nor heedless of her birth,
 That spark may live, though lost to present earth.
 Full many a treacherous hope may lead astray
 The doubtful wanderer in his billowy way;

Full many a cloud may dim his guiding fire,
His changing star may quiver and expire.
To the deaf waves he makes his feeble moan,
While death and darkness claim him for their own.
Blest then the Power, who gave that surer ray,
Which gently sheds on all an inward day;
And, though it quivers as the passions roll,
Turns yet in love to save the sinking soul.

E.B.

A PREFACE PREFIXED TO THE PARAPHRASTICAL EXPOSITION OF THE TWELVE MINOR PROPHETS, BY DR. STOKES, D.D., LONDON, 1659.

BY THE MOST WORTHY AND LEARNED MR. JOHN PEARSON, MINISTER OF ST. CLEMENT'S EASTCHEAPE.

If the eunuch in the Acts, having a prophet in his hand, and being asked this question, Understandest thou what thou readest? could give no better answer than that, How can I, except some man should guide me? If this were the best account which could there be given where the original language was familiarly understood; what need of an interpreter must they have, who, far distant both in time and place, can read the prophets in no other than their mother language, and that most different from the tongue in which those holy authors wrote! As, therefore the generality of Christians, could not read the Scriptures at all, except they were first translated; so when they are, many parts of them cannot yet be understood until they be interpreted. And, as of all the holy writers, the prophets are confessedly most obscure; so amongst them the smallest must necessarily be most intricate: brevity always causing some obscurity.

Now, though there be many commentators which have copiously written on the prophets, yet we shall not find that light which might be expected from them; because some have undertaken to expound those oracles, being themselves either altogether ignorant of their language, or very little versed in it. Others enlarge themselves by way of doctrines or common-place, which may belong as well to any authors as to those to which they are applied. Wherefore if any man hath really a desire to understand the Scriptures, I commend unto him those interpreters whose expositions are literal, searching and declaring the proprieties of the speech of the author, and the scope and aim which he that wrote had in the writing of it.

Of these literal interpreters, useful to all readers, those are most advantageous to the unlearned, who contrive their expositions by way of paraphrase, and so make the author speak his own sense plainly and perspicuously, which is the greatest life that can be given unto any writing originally obscure. For if the interpreter truly understand the mind of the author, then without any trouble or circumlocution it becomes the same thing as if the writer had clearly at first expressed himself. And therefore proportionably to our opinion of the know-

ledge of the paraphrast, we may rely upon the understanding of the author.

Thus in these smaller prophets, acknowledged by all, especially by such as know most, to be obscure, that interpreter which shall be able to deliver their mind, and contrive the same as if it proceeded immediately from themselves, must necessarily be confessed the best expositor. And no man can be able to perform this but he which is exactly knowing of all the idioms of the Hebrew tongue, and familiarly acquainted with, and constantly versed in, the prophets themselves, and the writings of the Jews.

Now such a person as this is, hath taken the pains to benefit the church of God with a paraphrase of this nature. The reverend and learned Dr. Stokes, who hath, from the happy beginning of his studies, been known most industriously to have prosecuted that of the oriental languages, and hath for more than forty years constantly made remarks upon the Hebrew text, from which he hath raised unto himself a body of critical observations ready and most fit for public view. Amongst many advantages accruing, especially to the understanding of the Scriptures, he hath made choice to publish this paraphrase of the small prophets; a work of more real, than seeming, value, which I cannot sufficiently commend to the reader, neither in respect of itself (it is of so great use and benefit) nor in reference to his other works, which we may hope to see according to the entertainment given to this. And that (christian reader) he desires may be found correspondent to the desert thereof; who is the author's

Most affectionate Friend,

But in this more thine,

JOHN PEARSON.

COLLECTANEA.

THOMAS MORLEY'S ADVICE TO ORGANISTS.—The organist is always to consider himself an accompanist. He should not therefore assume too much liberty of shewing his finger, by the introduction of beats, trills, and other flourishes, particularly in the chant; for in all vocal music, the words are to be considered the first and grand object. The accompanist therefore should, upon all occasions, attend upon the singer, and guide him with the most exquisite delicacy, leading him with a golden chain, by interspersing such notes, or swells only, and those stolen in or whispered as it were, tickling the ear of the singer by a soft prompture, and cover any accidental defect, catching, as it were, the singer when falling. This is properly to play, or, as Tosi says, fiddle less, and make the instrument sing more. For I have more than once observed the singer to be exhausted before he has sung through half the service of the day, by being compelled to sing against a powerful organ. But let the organist ever remember that singing is natural, and playing artificial. Art, therefore, is the more excellent the nearer it approaches to nature. How good it is to have a giant's strength, but how vain a thing to use it!

A LETTER OF SIR WALTER RALEIGH TO THE KING (the Night before his Death).—The life which I had, most mighty prince, the law hath taken from me, and I am now but the same earth and dust out of which I was made. If my offence had any proportion with your Majesty's mercy I might despair; or if my deserving had any quantity with your Majesty's unmeasurable goodness, I might yet have hope, but it is you that must judge, and not I; name, blood, gentility, or estate, I have none; no, not so much as a being, no not so much as a *vitam plantæ*: I have only a penitent soul in a body of iron, which moves towards the loadstone of death; and cannot be withheld from touching it, except your Majesty's mercy turn the point towards me that expelleth. Lost I am of hearing of vain man, for hearing only and never believing, nor accepting; and so little account I made of that speech of his which was my condemnation (as my forsaking him doth truly witness), that I never remembered any such thing till it was at my trial objected against me. So did he repay my care, who cared to make him good, which I now see no care of man effect. But God (for my offence to him) hath laid this heavy burthen upon me, miserable and unfortunate wretch that I am. But for not loving you (my sovereign), God hath not laid this sorrow on me; for he knows (with whom I am not in case to lie) that I honoured your Majesty by fame, and loved and admired you by knowledge: so that, whether I live or die, your Majesty's loving servant I will live and die. If now I write what seems not well favoured (most merciful Prince), vouchsafe to ascribe it to the counsel of a dead heart, and to a mind that sorrow hath confounded. But the more my misery is, the more is your Majesty's mercy (if you please to behold it), and the less I can deserve, the more liberal your Majesty's gift shall be: here you shall only imitate God, giving free life; and by giving to such a one from whom there can be no retribution, but only a desire to pay a lent life with the same great love which the same great goodness shall bestow on it. This being the first letter that ever your Majesty received from a dead man, I humbly submit myself to the will of God, my supreme Lord, and shall willingly and patiently suffer whatever it shall please your Majesty to afflict me withal.

FIRST FRUITS AND TENTHS were originally a Papal exaction, devised for the purpose of conveying a large portion of the wealth of the different countries of Europe, into the Papal coffers. When Henry VIII. dissolved the connexion between this kingdom and the Bishop of Rome, he converted them to the use of the Crown; and they remained a part of its revenue, until they were given by Queen Anne for the augmentation of small livings. So long as the Clergy continued to tax themselves in Convocation, First Fruits and Tenths might fairly be regarded as a portion of their contribution towards the exigencies of the State. But when they lost that privilege, if privilege it could be called, THE TAX OUGHT TO HAVE CEASED; inasmuch as it fell upon them exclusively, in addition to the share which they bore, in common with the laity, of the subsidies levied by the authority of parliament. The legislature appears to have been sensible of its unfairness. For in the act by which the First Fruits and Tenths are vested in the Governors of

Queen Anne's Bounty, IT IS EXPRESSLY PROVIDED, THAT THE CLERGY SHALL BE CALLED UPON TO PAY THEM, ACCORDING TO SUCH RATES AND PROPORTIONS ONLY AS THE SAME HAVE HERETOFORE BEEN USUALLY RATED AND PAID. Those rates were according to the valuation made in the reign of Henry VIII., and the depreciation which had subsequently taken place in the value of money, though it could not correct the unjust principle of the tax, had rendered it less oppressive in its operation. The inference, which I draw from this brief account of the origin of First Fruits and Tenths, is, that if the richer benefices are now to be taxed for the augmentation of the poorer, the measure cannot be justified on the ground that the Clergy are bound in equity to contribute a tenth part of their income according to the present value; if justified at all, it must be justified on its own fitness and expediency. "*A Charge by Dr. Kay,*" Lord Bishop of Lincoln, A. D. 1834.—Pp. 24, 25, 26.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—*Report of the Brentford, &c. District Committee, 1834.*

THE Committee again have the pleasure of laying before their friends their Annual Report, which they trust, on the whole, will be deemed equally satisfactory with their former ones.

The number of books issued from the Depository during the last year is as follows—

Bibles	162
Testaments	109
Prayer Books . . .	329
Psalters	56
Bound Books . . .	339
Tracts	3,377

Total . . . 4,372

which, added to the total accounts of former years since the establishment of the Committee, gives the large number of 36,026.

Although the total amount of books issued this year is greater than that of the former, it will be seen, on reference to the last Report, that there has not been during this period so great a demand for copies of the Scripture; a circumstance which may be accounted for by the great pains the Committee

then took to supply the exigencies of the neighbourhood in this respect. It will be satisfactory, however, to observe, that within the last two years nearly 1,000 Prayer Books have been circulated by the Committee; a fact which proves the great estimation in which our Liturgy is held by the poorer classes, and their sincere attachment to the rites and ordinances of our Church.

With respect to the amount of subscriptions for the past year, it will be seen, on reference to the list of members, that some improvement has taken place; although the Committee earnestly hope, that in many parts of the District greater exertions will yet be made by Churchmen to increase their funds, not only to enable them more effectually to extend their own operations, but to forward to the Parent Society that help which she has a right to expect at her hands. Last year, in consequence of the large supply of books to the poor in this neighbourhood, the Committee were not able to send any donation to the Society: this year, after all disbursements, they have been enabled to forward only fifteen pounds.

The number of Children in the National Daily Schools within the District, gratuitously educated according to the principles of the Established Church, and using the Society's books, is as follows—

	BOYS.	GIRLS.
Acton	48	36
New Brentford 142	71	71
* Old Brentford.	97	
Ealing	88	88
Hanwell	65	37
† Isleworth	103	47
‡ Hounslow	150	80
Heston	40	50
Twickenham	98	75
	734	581 Total 1315.

The number of books contained in the respective Parochial Lending Libraries of the District is—

Acton	18
New Brentford	135
Old Brentford	120
Ealing	92
Hanwell	21
Heston	21
Hounslow	21
Isleworth	87
Twickenham	54

Total . . 569

Now that our venerable Church is beset on all sides by those who would separate her from her alliance with the State, and uproot her sacred institutions, it behoves all her members to do that which consistency as Churchmen requires, and gratitude and duty as Christians demand; viz. most liberally and strenuously to support her and her excellent Societies. Unspeakably happy and blessed indeed would be the result. At unity with herself, the repository of a pure faith, the seat of learning, of piety, and of charity, and above all, established on the ROCK of AGES, strong in her internal resources, and staying upon her GOD, she would be more than able to repel all assaults from without;—she would

be the nursery of truth at home, the instructress of the nation, and a pattern to the whole world.

Upon these grounds it is that the Committee would urge their friends, and every well wisher of the Establishment in the District, *promptly* to use the appointed means whereby these great blessings may be realized; not to look on with cold indifference, but to rise up as one man, provoking one another to love and good works, ever remembering, that to be successful, *prayer and labour* must go hand in hand. Then may they hope that their "work in the LORD" will not be in vain; then may they expect that the blessing of the ALMIGHTY will so rest upon his beloved Church and her institutions, as to make them most effectual instruments of maintaining his sacred truth at home, and of diffusing it to the very ends of the earth!

DURHAM SOCIETY FOR THE ENCOURAGEMENT OF PAROCHIAL SCHOOLS.

REPORT, 1834.

THE Committee, in reviewing their proceedings during the past year, are glad to perceive that, though the Society has been so long in operation, it still gradually advances, and extends its benefits. As the Parochial Clergy, in remote and poor districts, discover fitting opportunities for providing the means of religious instruction, the aid of the Society is ever ready to encourage and promote their arduous efforts. During the last twelve months more applications have been made for assistance towards building new Schools than in any former year. The regular practice of the Committee is, not to make any grant till they have received estimates and statements of the contributions of the land-owners, &c. in the parish; but in districts in which, by these means, Schools have been already erected, and which require others; or in places where there are no

* A considerable number of the boys of Old Brentford are included in the Returns from New Brentford and Ealing. The Infant School in Old Brentford, established in 1831, now contains 84 children.

† In addition to these National Schools, another Sunday and Daily School consists of 30 Children, 25 of whom are clothed, and an Infant School contains 70 children.

‡ The children in these Schools are not educated altogether in accordance with the above statement.

resident proprietors who are willing to promise, or advance aid, without the example of others, or a greater prospect of success; the Committee have, now and then, as a preliminary encouragement, especially in places where success has been represented as otherwise impossible, thought it consistent with their object to make what are called *conditional* grants. If the Schools should not be established in the course of one year, nor be in any reasonable stage of progress, the grant becomes unavailable, unless the application be renewed, and the case re-considered.

The course of the Society seems to be best indicated by the increase of new School-rooms, in promoting which its income cannot be more legitimately expended. Ten votes have been made since the last Annual Meeting for new buildings—nine of which are to places with which the Society had no previous connexion. Since the Society commenced its operations, almost as many votes for School-rooms (85), as there are parishes in the county of Durham, have been made out of its own funds, and 30 have been made out of the County School Fund. One grant frequently includes two school-rooms (for boys and girls); and on the other hand, the same rooms may, in certain instances, receive more than one grant. Of late years, the Clergy of the county of Northumberland have directed their attention with great earnestness to this object, and (the chief places in Durham having been supplied with schools, more or less adequate) they have received considerable assistance from the Society. Four grants have been allotted to Northumberland for new schools this year, and other applications have been received. The Col-

liery districts of both counties are, however, in proportion to the population, still deficient in Church of England schools. The importance with which the Society has always regarded this object, is so great, that the Committee cannot but feel regret when difficulties or supineness interrupt and frustrate their benevolent wishes and efforts. They have always been disposed to confer the most liberal grants on those parishes or townships, where the population was dense and poor, and where the local means were inadequate. They now, as they have so frequently done before, request the attention of the friends of religious instruction to this statement, and urge them not to be deterred by the magnitude of the difficulties they may have to encounter. In several of the Colliery neighbourhoods, one school is by no means sufficient. The Committee have the pleasure of stating, that through the liberality of the Rector of Houghton-le-Spring, the late Hon R. Barrington, and other gentlemen, and with the assistance of the National Society, a large school, capable of containing 300 children, has been built and opened in the populous town of Hetton-le-Hole. There are now three large National Schools in the parish of Houghton: and yet, satisfactory as this may be, many hundred children must in the same neighbourhood continue uneducated in union with our Church, for want of school accommodation; and the extensive coal districts between Houghton and Chester-le-street, and about Jarrow, &c. have no National Schools whatever. The new schools at Seaham and Shotley have been opened, and that at Cornforth is just finished.

Grants from 1st January to 31st December, 1834.

	Society's Fund.		Co. School Fund.		Total.	
	Grants	Amount.	Grants	Amount.	Grants	Amount.
		£ s. d.		£ s. d.		£ s. d.
1. Towards New Buildings .	6	100 0 0	4	70 0 0	10	170 0 0
2. Books & General Purposes	13	50 0 0			13	50 0 0
3. Sunday Schools	4	14 0 0			4	14 0 0
Total 1834	23	164 0 0	4	70 0 0	27	234 0 0
In former Years	281	3254 2 2½	37	1008 5 6	318	4262 7 8½
Grand Total	304	3418 2 2½	41	1078 5 6	345	4496 7 8½

About thirteen new places are added to the List, but the schools in two or three are not yet established. On the other hand, several Sunday Schools have been regularly attached to former Day Schools, as in the parish of Winlaton, &c. The Committee refer to their List of Schools in connexion, as containing all the information they have been able to collect respecting each institution. They are prevented from giving specific details in many instances by the Managers of the schools neglecting to favour them with answers to the usual queries which are distributed every two years. This has been a source of complaint which continues to render indistinct the exact extent of the Society's influence and benefit, and also to prevent the public from forming a just estimation of the unostentatious labours of the Church and Clergy.

The Committee, however, are consoled in their labours by the gratifying assurances they from time to time receive, that, on the establishment of new schools, a most favourable change is effected in the cleanliness, manners, habits, and general behaviour of the children of the neighbourhood. This change may naturally be anticipated from the mode of conducting National Schools, from the knowledge communicated therein, and from the practices of order, obedience, truth, and honesty, which are enforced. The influence of a school in any district is, however, it may be observed, distinguished by more decided marks within a short period of its establishment, than afterwards. The alteration is then more manifest; and it is to be regretted that too many rest satisfied with this preliminary demonstration, and imagine that the school has already secured the object for which it was instituted. But this is by no means the case. The nature and character of children cannot be so soon remoulded, and if care be not taken these primary symptoms may cease, and no visible effects of a christian education be discerned. These observations are made, not to discourage, but to urge the importance and necessity of persevering superintendence on the part of the Clergy and other managers, not only at the commencement of a new school, but

in all subsequent periods. Neither must we deem it enough to impart the mere rudiments of a common course of instruction, such as is communicated in our National Schools; but we are at the same time called upon to do our utmost, under God's blessing, to form a truly christian character; and to see that the knowledge and habits we inculcate are brought into practice by the pupils, when they leave school, and mix in the common affairs of life. If our school discipline extend its powers no further than the walls of the school, we may not, indeed, be without hope that in God's allwise disposal of events, the good seed will not entirely perish, but we have no reason to expect a plentiful or even moderate harvest. It must always be an interesting part of a Clergyman's duty to notice the influence of christian education upon the future conduct, and to favour and cherish it, as much as he can, in those children who have received their elements of learning and behaviour under his personal authority. To ascertain how far this object of National Schools had been attained, some inquiries have been made this year in the large schools. These inquiries have been attended with no small labour, and the Committee cannot but express their satisfaction of the way in which some of the statements have been drawn up. Every year's experience confirms the Committee in their estimation of the importance of the duty to managers of schools of paying particular attention to the *causes* of children leaving school, and to the *future conduct* of those who go to work or trade. It must be most pleasing to them, when they perceive their pupils in after life walking *in the way in which they had been taught to go*. If we give children theoretical knowledge and initiatory habits, we are, in a certain degree, under an obligation to enforce the performance in mature life. To teach and instruct at school, without continuing to regard the conduct and morals out of school, is but fashioning and preparing the weapon, and then laying it aside—refusing to profit by it ourselves, but leaving it in the power of our enemies to turn it against us. The Committee are, there-

fore, anxious that in the direction and superintendence of their schools, knowledge, and an attention to the practice of what is inculcated should be combined. Unless this be the case, they cannot expect that their exertions will be crowned with a blessing from above.

In concluding the Report of 1833, the Committee intimated their intention of again bringing before the consideration of the National Society the subject of rewarding with prizes the meritorious masters and mistresses of their large schools. A report of the examination of not less than ten schools was, in compliance with their

regulation on this point, forwarded to the Secretary in London, who was also informed that the Diocesan Society had authorised their Secretaries to lay out 5*l.* or 10*l.* in promoting that object, and requesting the National Society's assistance and cooperation. The National Society very readily and generously concurred with the wishes of the Committee, and granted five guineas to be laid out in Bibles as prizes to such masters and mistresses as the Committee had proposed, and on the plan the Committee had suggested, together with the same sum from this Society.

POLITICAL RETROSPECT.

DOMESTIC.—THE political business transacted by the Whigs during the last month, may be summed up in a word—NOTHING!!!! It is true the *os magna soniturum* of the little lord has been heard. The Universities have been threatened—the Corporations assailed—the Church traduced—and Protestantism in Ireland almost annihilated—and the Radico-Whigs may exultingly exclaim, do you call *this nothing*? WE DO! For no one leading interest has been ameliorated, no one substantial benefit conferred, no one fraction of good attempted by the descendants and representatives of the *first Whig*, who introduced treason into Eden, and marred the fair beauty of creation. We confess that we are not disappointed; for when we contemplate the heterogeneous materials of which Lord Melbourne's Administration is composed—or, more graphically, when we get behind the curtain of this *fantoccini* government, and see the hand of the miserable charlatan, O'Connell, putting his puppets into motion, common sense tells us, that the end of these things is "ruin, and despair, and death."

In the mean time, however, addresses are pouring in from all quarters, to our most gracious Majesty, beseeching him to uphold the Esta-

blished Church; and the Clergy, almost to a man, are rallying round the altar; and the unanimous cry is, "Church and King, and no Popery!"

We must here renew our exhortation to all who have the interests of their religion and country at heart, to register their claims to *vote*. The Conservatives have been beaten by *neglecting this!*

Sir Robert Peel's government was overthrown by *neglecting this!!*

The Protestant Church of Ireland is placed on the very brink of ruin by *neglecting this!!!*

The House of Commons is disgraced by numbers amongst its representatives by *neglecting this!!!!*

We therefore again and again implore our readers to

REGISTER.

Amongst the political occurrences, we must not omit to notice the death of WILLIAM COBBETT, M.P. for Oldham; he was a man of distinguished though perverted talent, and will be a fit subject for the future historian: we live too near his time, and are too prejudiced to give a fair opinion. Education might have made him a different character. Circumstances—but—*de mortuis nil nisi bonum*.

SPAIN.—First and foremost in our foreign retrospect, comes Spain,

"The land where the cypress and myrtle,
Are emblems of deeds that are done in
her clime;"

and where, alas! civil war, that heaviest curse, lowers o'er the fairest spot in Europe; and it is probable the bones of thousands more of our brave, but imprudent countrymen, are destined to whiten the soil. Lord Palmerston, the prince of protocol writers, has, it appears, sanctioned a *quasi* interference in the internal affairs of Spain, and 10,000 British troops are allowed to sell their blood in a mercenary warfare. For the officers we care not; the men, seduced by specious promises, we pity. Colonel Evans, the radical representative of the Westminster Rump, we can very well spare; and the staff composed of ruined roudés—dealers at Rouge et Noir tables, decoys of the St. James's Hells, and Levanters of the turf, are fit "food for powder." But the poor artisan should be warned. We will only say that the Duke D'Angouleme, with *one hundred thousand men*, well officered and equipped, and supported by the legitimate government, found great difficulty in reaching Cadiz, though opposed only by undisciplined bands of Guerillas. Will ten thousand of "Falstaff's ragged wretches," commanded by *nobody*, supported by *nobody*, and PAID by *nobody*,

have better success? We calculate not; and hope such of our readers as possess influence with their poor and ignorant neighbours, will put the matter in a proper point of view.

The widows of the slain will have no pension!

The wounded no indemnity!!

The unpaid no remedy!!!

And the result to the community at large, will be the *compulsory support* of the widows and orphans of *ten thousand victims of liberality!!!!*

For not ONE will live to revisit England.

Guerra a cucillo! will be the war cry against the intruders.

In other parts of the continent, nothing interesting has occurred.

IRELAND.—Lord Hatherton's description continues applicable; *two Popish murders* per diem being the present average.

WEST INDIES.—The accounts from our *present* transatlantic possessions are rather more favourable; *i.e.* the volcano only burns internally. The friends of Justice will be glad to hear that Mr. Buxton has been signally defeated in his unmanly and disgusting attempt to rob the West Indians of the modicum of compensation granted them. *Even one or two Whigs blushed at the barefaced and profligate proposal.* And the compensation money will be distributed on the 1st of September next.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

REV. W. E. L. FAULKNER.—A salver, and other articles, forming a service of silver plate, were subscribed for, and presented on the 28th of May, 1835, to the Rev. W. E. L. Faulkner, M.A. upwards of twenty years Rector of St. John's, Clerkenwell, by a numerous body of his parishioners, and others, attendants at his church, in testimony of their affectionate regard and esteem for him, and of their admiration and grateful sense of the zeal, talents, faithfulness, and charity, with which he has discharged, for so long a period, every duty of his laborious ministry.

REV. C. PACKE.—On the 7th of May, 1835, a silver salver was presented to the Rev. C. Packe, Rector of St. Michael Bassishaw, on the occasion of his resigning that living. The following is the inscription:—"Presented by the parishioners of St. Michael Bassishaw, London, to the Rev. Christopher Packe, M.A., on his resignation of the rectory of that parish, as a memorial of their affectionate regard. January, 1835."

REV. DR. GEO. RICHARDS.—The parishioners of St. Martin-in-the-Fields have presented to their late much-respected Vicar, the Rev. George Richards, D.D. late Fellow of Oriel College, a handsome silver soup tureen and stand, and two large dishes and covers, surmounted with the group (from the original design) of St. Martin on horseback, dividing his cloak with the beggar. They are very massive, weighing 798 ounces, 2 dwts. and bearing the following inscription:—"The parishioners of St. Martin-in-the-Fields to the Rev. George Richards, D.D., upon his resignation of that vicarage, in acknowledgment of his highly valuable pastoral services; as also for his active exertions and munificent donations for the spiritual welfare of the parish,—1835."

REV. HENRY PLIMLEY.—At a public vestry of the inhabitants of St. Leonard's, Shoreditch, it was unanimously resolved—"That the grateful and respectful thanks of this meeting be given to the Rev. Henry Plimley, A.M., for his christian-like and conciliatory spirit, in which he has, during the protracted period of *thirty years*, conducted himself as Vicar of this parish, and for his kind and courteous demeanour upon all occasions to the parishioners of every denomination."

REV. T. HANKINSON.—The Rev. T. Hankinson, Curate of St. Nicholas, having been appointed Minister of Zion Chapel, Camberwell, preached his farewell sermon on Sunday evening, June 21st, at St. Margaret's Church, Cambridge, to a numerous congregation. The friends and admirers of the reverend gentleman, in testimony of his valuable services as their pastor, during his five years' residence, have subscribed the sum of ninety guineas, with which they have purchased a handsome silver urn, to be presented to him on quitting the town. The subscriptions did not exceed a pound each, but the greater part was raised by smaller contributions.

REV. J. W. BELLAMY.—On Thursday, June 11, the election of scholars from Merchant Tailor's School to St. John's College, took place, when Messrs. Thomas C. Maule, A. B. C. Starkie, and W. J. Wyse, the three head monitors, were chosen. As a proof of the good feeling which exists between the master and the boys of this school, we mention the following circumstance:—The boys, a short time ago, being desirous of offering some testimony of respect to their highly-talented master, the Rev. J. W. Bellamy, B.D. of St. John's College, requested his permission to have his likeness taken for an engraving; to this he assented. An impression of the engraving, from an excellent likeness, is now in the possession of each of the juvenile subscribers, and will be carefully preserved, in remembrance of the kindness and attention of their master.

REV. J. ALLEN.—The pupils of Ilminster Grammar School have presented their much respected Master, the Rev. J. Allen, M.A. formerly of Christ Church, with a very handsome silver bread-basket, as a token of their esteem and gratitude.

BEDFORD CHARITY.—The Trustees of the Bedford charity, together with other respectable inhabitants of the town who were present on Thursday, the 18th of June, when the boys educated in the Commercial Schools were examined by the Rev. Mr. Kelly, of London, were highly gratified with the proficiency of the different classes in the various branches of English education, in which they were examined. This school is rapidly rising in importance and usefulness, and does great honour to Mr. Moore, the Head Master of the establishment, and to the trustees who have anxiously assisted him in carrying into effect the various rules and regulations which he has deemed necessary. The zeal and energy of the Assistant Masters are every thing that can be desired.

ANNIVERSARY MEETING OF CHARITY SCHOOLS AT ST. PAUL'S CATHEDRAL.—On June 4th, the anniversary meeting of children educated at the Charity Schools in the metropolis and environs took place at St. Paul's. There were present, the Marquess Camden, the Lord Mayor, and other civic dignitaries; the Rev. Messrs. Tate,

Canons of the Cathedral, &c.; but the great lion of the day was the son of the late Tippoo Saib. The services were altogether imposing, especially the Coronation Anthem, and the 100th Psalm. When the verse, "All the people shouted, God save the King!" was given, the seven thousand little voices under the dome, all in perfect concord and unison, gave an effect to this grand anthem which can only be appreciated by those who were fortunate enough to have obtained seats in the edifice. A most appropriate sermon, from the 8th chapter of Deuteronomy, 7th and 8th verses, was preached by the Bishop of Worcester, formerly a Canon Residentiary of this Cathedral. His Lordship feelingly described the moral and social advantages derived from educating the lower classes, and the necessity of combining religious with useful instruction. We understand that upwards of 600*l.* were collected at the doors.

ORDINATIONS.—1835.

By the Lord Bishop of Carlisle, June 7th.

DEACONS.

Name.	Degree.	College.	University.
Barlow, William	(<i>let. dim.</i>)	B.A. Jesus	Cambridge
Blackley, William	ditto	B.A. St. John's	Cambridge
Browne, Henry	ditto	B.A. Trinity	Cambridge
Buston, Roger	ditto	M.A. Emmanuel	Cambridge
Fawcett, Stephen Glas	ditto	B.A. Magdalen	Cambridge
Foster, William	ditto	B.A. Magdalen	Cambridge
Haughton, Philip Henry	ditto	B.A. Brasennose	Oxford
Hayes, Charles	ditto	B.A. Magdalen Hall	Oxford
Hening, Nathaniel Rogers	ditto	B.A. Trinity	Cambridge
Hurlvop, William Milton	ditto	B.A. St. John's	Cambridge
Lee, William Molland	ditto	B.A. St. John's	Cambridge
Love, William Buckeridge Acworth	ditto	S.C.L. Downing	Cambridge
Mickelthwait, John Nathaniel	ditto	B.A. Magdalen	Cambridge
Mills, Simon Richard	ditto	S.C.L. Queen's	Cambridge
Mills, John, jun.	ditto	M.A. Pembroke	Cambridge
Partridge, Francis Charles	ditto	B.A. Trinity	Cambridge
Preston, Edmund Henry	ditto	B.A. Queen's	Cambridge
Radclyffe, Charles Edward	ditto	Brasennose	Oxford
Reeve, Edward Newman	ditto	B.A. Trinity	Cambridge
Rous, Hon. Thomas Manners	ditto	B.A. Balliol	Oxford
Simpson, James Dalziel	ditto	M.A. Sidney Sussex	Cambridge
Sparke, Ezekiel	ditto	B.A. Caius	Cambridge
Stackhouse, Alfred	ditto	B.A. Lincoln	Oxford
Tracey, John	ditto	B.A. Wadham	Oxford
Webster, William	ditto	B.A. Queen's	Cambridge
West, John Rowland	ditto	M.A. Clare Hall	Cambridge
Wilding, James Henry	ditto	B.A. Trinity	Cambridge

PRIESTS.

Name.	Degree.	College.	University.
Arden, Francis Edward	(<i>let. dim.</i>)	B.A. St. Peter's	Cambridge
Bailey, John	ditto	B.A. Catherine Hall	Cambridge
Bamfield, John Hichens	ditto	B.A. Clare Hall	Cambridge
Beatson, Benjamin Wrigglesworth	ditto	M.A. Pembroke	Cambridge
Borton, William	ditto	M.A. Caius	Cambridge
Bullen, John	ditto	B.A. St. Peter's	Cambridge
Burrowes, John	ditto	B.A. Trinity	Dublin
Cartmell, James	ditto	B.A. Christ's	Cambridge
Chapman, Charles	ditto	M.A. King's	Cambridge
Dalton, John Neale	ditto	B.A. Caius	Cambridge
Dobson, Robert Stewart	ditto	B.A. St. John's	Cambridge
Edmonstone, Charles Welland	ditto	B.A. Christ Church	Oxford
English, Charles	ditto	B.A. Trinity	Cambridge
Godfrey, William	ditto	B.A. Jesus	Cambridge
Gowring, John William	ditto	B.A. Trinity	Cambridge
Herring, Henry Lee Warner	ditto	B.A. Corpus Christi	Cambridge
Lawson, William de Lancey	ditto	B.A. Magdalen	Cambridge

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<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
May, James	(<i>let. dim.</i>)?	B.A. Trinity	Cambridge
Platten, John Clethrew	ditto	B.A. Caius	Cambridge
Quarrell, Richard	ditto	B.A. Queen's	Cambridge
Rolfe, Edmund Nelson	ditto	B.A. Caius	Cambridge
Sims, George	ditto	B.A. Emmanuel	Cambridge
Smith, Robert	ditto	B.A. St. John's	Cambridge
Tuck, John Johnson	ditto	B.A. Corpus Christi	Cambridge
Vaux, Bowyer	ditto	B.A. Trinity	Oxford
Wordsworth, Christopher	ditto	M.A. Trinity	Cambridge

By the Lord Bishop of Oxford, June 14.

DEACONS.

Atkinson, Miles	B.A.	Lincoln	Oxford
Bingham, Charles William	B.A.	New	Oxford
Biscoe, Frederic	M.A.	Christ Church	Oxford
Butler, Thomas	B.A.	Magdalen	Oxford
Cockey, Edward	M.A.	Wadham	Oxford
Dipre, John Bradley	M.A.	Wadham	Oxford
Faraday, David Common	B.A.	Queen's	Oxford
Fawkes, Frederic Francis	B.A.	Christ Church	Oxford
Jackson, John	B.A.	Pembroke	Oxford
Marshall, Francis	B.A.	New	Oxford
Owen, James Richard	B.A.	Jesus	Oxford
Owen, Briscoe	M.A.	Jesus	Oxford
Paget, Edward James	M.A.	Christ Church	Oxford
Portman, Fitzharding Berkeley	B.A.	All Souls'	Oxford
Smith, William	B.A.	Christ Church	Oxford
Spranger, Robert Jeffries		Exeter	Oxford
Thorp, Charles	B.A.	Magdalen Hall	Oxford
Vine, Marshall	B.A.	University	Oxford
Walker, William Lewis	B.A.	Jesus	Oxford

PRIESTS.

Anson, Frederic	B.A.	All Souls	Oxford
Bigge, Thomas Edward	M.A.	Merton	Oxford
Boyd, William	M.A.	University	Oxford
Chamberlain, Thomas	M.A.	Christ Church	Oxford
Chepmell, Haviland Le Mesurier	B.A.	Pembroke	Oxford
Day, George	B.A.	Christ Church	Oxford
Goodlake, Thomas William	B.A.	Pembroke	Oxford
Grove, Edward Hartopp	M.A.	Brasenose	Oxford
Jelf, William Edward	B.A.	Christ Church	Oxford
Jones, Henry	M.A.	Jesus	Oxford
King, Charles	M.A.	Magdalen	Oxford
Richards, John William	M.A.	Corpus Christi	Oxford
Richardson, John	M.A.	Queen's	Oxford
Treman, William Walter	M.A.	Magdalen	Oxford
Watson, William	B.A.	St. John's	Cambridge
Whitworth, William Henry	M.A.	Corpus Christi	Oxford
Wood, Richard	B.A.	St. John's	Oxford

By the Lord Bishop of Lincoln, June 14.

DEACONS.

Alington, Richard Pye	B.A.	St. John's	Cambridge
Franks, George Henry	M.A.	Exeter	Oxford
Garfit, Edward	B.A.	St. John's	Cambridge
Grey, the Hon John	M.A.	Trinity	Cambridge
Overton, John	B.A.	Magdalen Hall	Oxford
Potchett, Brownlow	B.A.	St. John's	Cambridge
Taddy, John	B.A.	Clare Hall	Cambridge
Waters, William Roe	B.A.	Corpus Christi	Cambridge

PRIESTS.

Belcher, William de Pipe	B.A.	Magdalen Hall	Oxford
Chambers, Thomas	B.A.	St. John's	Cambridge
Chaplin, George Ayscoghe	B.A.	Magdalen	Oxford
Cotesworth, Henry	B.A.	St. Peter's	Cambridge
Drummond, Heneage	M.A.	Balliol	Oxford
Dyott, William Herrick	B.A.	Trinity	Cambridge
Gladwin, Charles Henry Benson	B.A.	Jesus	Cambridge
Handley, William	B.A.	St. John's	Cambridge
Kelly, Edward	B.A.	Catharine Hall	Cambridge
Lloyd, Charles	B.A.	Christ Church	Oxford
Monteath, Granville Wheler Stuart	M.A.	Magdalen Hall	Oxford
Moore, Edward	B.A.	St. John's	Cambridge
Needham, Charles	B.A.	Jesus	Cambridge
Pawsey, Frederick Charles George	B.A.	Emmanuel	Cambridge
Peers, Charles	B.A.	Catharine Hall	Cambridge
Piggott, Samuel Rotton	B.A.	St. Edmund Hall	Oxford
Smith, Charles Lesingham	M.A.	Christ's	Cambridge

By the Lord Bishop of Gloucester, June 26.

DEACONS.

Coxwell, William Rogers	B.A.	Exeter	Oxford
Hicks, James	B.A.	Oriel	Oxford
Hogg, John Roughton (<i>let. dim.</i>)	B.A.	Christ's	Cambridge
Newmarch, Charles Francis	M.A.	St. Alban Hall	Oxford
Niblett, Edward Henry	B.A.	Exeter	Oxford
Proctor, George (<i>let. dim.</i>)	M.A.	Christ's	Cambridge
Sandys, George William	B.A.	Pembroke	Oxford
Thomson, George Selby (<i>let. dim.</i>)	M.A.	Jesus	Cambridge
Tucker, William Guise	B.A.	St. Peter's	Cambridge

PRIESTS.

Cameron, Alexander	B.A.	Magdalen Hall	Oxford
Cazalet, William Wahal	B.A.	Trinity	Cambridge
Edwards, John Netherton	B.A.	Worcester	Oxford
Evans, Lewis	B.A.	Oriel	Oxford
Kinsman, Richard Byron (<i>let. dim.</i>)	B.A.	Trinity	Cambridge
Knapp, Henry	B.A.	St. John's	Oxford
Parsons, George Lodowick	M.A.	Christ Church	Oxford

CLERICAL APPOINTMENTS.

Name.	Appointment.
Butcher, M. G.	Minister of Trinity Church, Newington Butts.
Charlton, W. H.	Domestic Chaplain to the Duke of Dorset.
Fawkes, F.	Chaplain of Christ Church, Oxford.
Hopkins, G.	Mastership of the Stroud Charity School, Eggham.
Hose, F.	Chaplain to the Cambridge Gaol.
Jones, —	Rural Dean of the Upper Deanery of Ultra Ayrion.
Smith, —	Minor Canon of Worcester Cathedral.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Arden, F. E. jun.	Sustead, P.C.	Norfolk	Norwich	W.H. Windham, Esq.
Barnes, J.	Bassenthwaite, P.C.	Cumb.	Carlisle	D. & C. of Carlisle
Benyon, D.	Tredington, R.	Worc.	Worc.	Jesus Coll.
Blunt, W.	Newark-upon-Trent, V.	Notts	York	The King
Bree, R. S.	Tintagell, V.	Cornw.	Exeter	D. & C. of Windsor
Broughton, B. S.	Elmly Lovett, R.	Worc.	Worc.	Rev. J. Lynes

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Daniel, J.	Elmore, P.C.	Gloster	Gloster	Sir J.W. Guise, Bart.
Dawson, Duffield M.	{ Bere Church, P.C. Laver-de-lay-Hay, P.C. }			Sir H. Smith, Bart.
Fenton, W. C.	Mattersea Bawtry, V.	Notts	York	Abp. of York
Garbett, J.	Clayton, R.	Sussex	Chiches.	Brasenose Coll.
Hamilton, G. L.	Carew, V.	Pemb.	St. David's Bp. of St. David's	
Hardy, J.	Lea, P. C.	Gloster	Gloster	Rev. A. Matthews
Hesketh, C.	N. Meols, R.	Lanc.	Chester	— Ford, M.D.
Jones, W.	{ Llanfihangel-Geneu'r- glyn, V. }	Cardigan	St. David's Bp. of St. David's	
Marshall, C. B.	Brigsley, R.	Lincoln	Lincoln	Ch. of Southwell
Methold, J. W.	{ Hempstead and Wighton, V. }	Norfolk	Norwich	D. & C. of Norwich
Minnett, —	Heywood Chapelry	Lanc.	Chester	Rev. G. Hornby
Neville, —	East Grinstead, V.	Sussex	Chich.	Lady Plymouth
Shooter, J.	{ Attenboro' cum Bramcoast, V. }	Notts		G. S. Foljambe, Esq.
Short, A.	Ravensthorpe, V.	Northam.	Peterbro'	D. & C. of Christ Ch.
Wallace, A. C. J.	Great Coggeshall, V.	Essex	London	P. Du Cave, Esq.
West, E. W.	Milborne Port, V.	Somerset	B. & W.	Marquis of Anglesey
West, W.	{ Haydon, V. and Free Ch. of N. Wotton, P.C. }	Dorset	Pec. of D.	Earl of Digby
Whitelock, W. S.	Foston, R.	York	York	W. Wright, Esq.
Williams, R. C.	Avenbury, V.	Hereford	Hereford	The King

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alderson, G.	Birkin, R.	York	York	
Evans, L.	{ Llanfihangel-Geneu'r- glyn, V. }	Cardigan	St. David's Bp. of St. David's	
Ford, G.	N. Meols, R.	Lanc.	Chester	— Ford, M.D.
Guise, P. C.	Elmore, P.C.	Gloster	Gloster	Sir J.W. Guise, Bart.
Jane, W. H.	Tredington, R.	Worc.	Worc.	Jesus Coll.
Law, E.	Whittingham, V.	Northum.	Durham.	D. & C. of Carlisle
Reece, J.	Carew, V.	Pemb.	St. David's Bp. of St. David's	
Rosdew, J.	Bushey, R.	Herts	London	Exeter Coll.
Roy, —	Bassenthwaite, P.C.	Cumb.	Carlisle	D. & C. of Caslisle
Whately, C.	Lea, P.C.	Gloster	Gloster	Rev. A. Matthews
Whorwood, F. H.	{ Headington and Marston, V. }	Oxford	Oxford	T. Whorwood, Esq.
Wilkinson, W.	{ Grassby and Kirmington, V. }	Norfolk	Norwich	J. Steward, Esq.

<i>Name.</i>	<i>Appointment.</i>
Child, C.	Curate of Overton Longueville, near Peterborough.
Hackett, T.	Curate of Boyle.
Lewis, H. J.	Minor Canonry of Worcester Cathedral.
Stewart, G. G.	Domestic Chaplain to the Right Hon. Earl Grey.
Thomson, H.	Curate of Hastingleigh and Elmstead.
Waistell, R.	Curate of Cleasby, Yorkshire.

OXFORD.

ELECTIONS.

QUEEN'S COLLEGE.—The annual election of Scholars on the old foundation, open to natives of Cumberland and West-

moreland, between the ages of 16 and 21, took place on Thursday, the 25th of June; and on the same day were filled up two exhibitions, open to natives of Hants. Candidates were required to present them-

selves to the Provost on Saturday, the 20th, with certificate of baptism, and testimonials. The examination commenced on Monday, the 22d of June.

BRASENNOSE COLLEGE.—Mr. John George Hickley, Blount Scholar of Trinity College, and Mr. Arthur West Haddon, Commoner of Brasenose College, have been elected and admitted Scholars of Trinity College; Mr. Thomas Brooking Cornish, Commoner of Wadham College, was elected Blount Scholar of Trinity College.

WORCESTER COLLEGE.—Mr. E. Horton, B.A. and Mr. J. Churchill, B.A. have been elected Fellows of Worcester College, on the Foundation of Sir T. Cookes. The Rev. H. J. Maddock, B.A. and Mr. R. Govett, B.A. were elected Fellows of Worcester College, on the foundation of Mrs. Sarah Eaton; and Mr. James Dolben, and Mr. J. W. Davis, were elected from Bromsgrove School, Scholars of the same Society, on the foundation of Sir T. Cookes.

MERTON COLLEGE.—Mr. J. Collis, Postmaster of Merton College, and Mr. James Landon, were elected Scholars on the Foundation of Mrs. Sarah Eaton.

John Horne, Esq. M.A. of Exeter College, Digby Latimer, Esq. M.A. of Lincoln College, William Grove, Esq. M.A. of Oriel College, and John Osborne, Esq. M.A. of Trinity College, have been called to the degree of Barrister-at-Law, by the Hon. Society of Lincoln's Inn.

Mr. Granville Edward Harcourt Vernon, Mr. Matthew Inglett Brickdale, and Mr. John Mahony, have been admitted Westminster Students of Christ Church.

PRIZES.

The Chancellor's Prizes for the ensuing year have been adjudged to the following gentlemen:—

Latin Verse.—"Julianus Imperator Templum Hierosolymitanum instaurare aggreditur."—James Cowles Prichard, Scholar of Trinity College.

English Essay.—"The Influence of Ancient Oracles on public and private Life."—James Bowling Mozley, B.A. Oriel College.

Latin Essay.—"De Jure Clientelæ apud Romanos."—Roundell Palmer, B.A. Probationer Fellow of Magdalen, Ireland and Eldon Scholar, and late Scholar of Trinity College.

Sir Roger Newdigate's Prize, for the best composition in English verse.—"The Burning of Moscow."—William Robert

Seymour Fitzgerald, Commoner of Oriel College.

On Tuesday, the 23d June, the Hebrew Scholarships were decided as follows:—

Pusey and Ellerton Foundation—H. W. Churton, M.A. Fellow of Brasenose College.

Kennicot Foundation—Edward James Edwards, B.A. of Balliol College.

The Theological Prize for 1835, on the following subject, "The Death of Christ was a Propitiatory Sacrifice, and a Vicarious Atonement for the Sins of Mankind," has been awarded to Mr. John Cowley Fisher, B.A. of Queen's College.

GRACES.

Congregations will be holden for the purpose of granting Graces and conferring Degrees on the following days in the present Term; viz. July—Thursday, the 2d, and Saturday, the 11th. A Congregation will be holden on Tuesday, July 7th, solely for the purpose of admitting inceptors to their regency. No person will, on any account, be admitted as a candidate for the degree of B.A. or M.A. or for those of B.C.L. or B. MeJ. (without proceeding through Arts) whose name is not entered in the Book kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

In a Convocation it has been agreed that the sum of 1500*l.* should be contributed towards the endowment and erection of the new church now building near the Printing Office.

The Rev. William Jacobson, M.A. Vice-Principal of Magdalen Hall, the Rev. Edward Hawkins, M.A. Fellow of Pembroke College, and the Rev. Francis Atkinson Faber, M.A. Fellow of Magdalen College, have been nominated Masters of the Schools for the ensuing year.

DEGREES CONFERRED.

DOCTOR IN CIVIL LAW.

Rev. J. Besley, sometime Fell. of Balliol Coll.

BACHELORS IN CIVIL LAW.

H. Denison, Fell. of All Souls' Gr. Comp.
H. O. Wrench, Worcester Coll.

MASTERS OF ARTS.

Rev. Henry Jones, Schol. of Jesus Coll.
H. Blackall, Student of Christ Church.
J. W. Joyce, Student of Christ Church.

Vernon Pearce Taylor, Christ Church.
 Rev. W. M. Cowper, Magdalen Hall.
 William Lamb Cox, Magdalen Hall.
 John Sherren Brewer, Queen's Coll.
 Simon Thomas Adams, Fell. of New Coll.
 Hew Steuart Powell, Trinity Coll.
 Rev. W. T. Marychurch, St. Edmund Hall.
 Rev. T. M. Fallow, St. Edmund Hall.
 Rev. Edward M'All, St. Edmund Hall.
 Rev. G. Woods, Schol. of University Coll.
 Rev. Muirhead Mitchell, University Coll.
 Rev. John Llewellyn, Jesus Coll.
 Rev. St. George A. Williams, Jesus Coll.
 John Palmer, Worcester Coll.
 Rev. Thomas Carter, Worcester Coll.
 Rev. T. R. Barnes, Worcester Coll.
 The Right Hon. Lord Boscawen, Ch. Ch.
 Thomas James, Christ Church.
 J. W. W. Tyndale, Christ Church.
 Rev. R. Peter Warren, Exeter Coll.
 Rev. R. Gordon Bedford, Queen's Coll.
 Joseph Hetherington, Queen's Coll.
 Rev. Thomas Davis, Queen's Coll.
 Rev. Benjamin Davis, Queen's Coll.
 Rev. Lomas Miles, Queen's Coll.
 John Edward Wetherall, Lincoln Coll.
 W. Robert Grove, Brasenose Coll.
 R. G. Macmullen, Schol. of Corp. Christi Coll.
 F. Foyster Langston, St. John's Coll.
 Rev. John Pope, St. John's Coll.
 Rev. A. N. Buckridge, St. John's Coll.
 Charles Henry Oakes, Merton Coll.
 Rev. Charles Lloyd, Jesus Coll.
 Rev. R. E. Roberts, St. Edmund Hall.
 Hon. and Rev. J. Norton, University Coll.
 Rev. Daniel Brent, University Coll.
 Rev. W. E. Elwell, University Coll.
 William Marsden, Wadham Coll.
 Rev. S. R. Wood, Christ Church.
 Rev. E. D. Wickham, Balliol Coll.
 Rev. William Harrison, Brasenose Coll.
 Charles Marriott, Fell. of Oriel Coll.
 Rev. C. Roe, Trinity Coll. Gr. Comp.
 Frederick Rogers, Fell. of Oriel Coll.

BACHELORS OF ARTS.

John Daniel, Christ Church, Gr. Comp.
 John Price, Scholar of Jesus Coll.
 William Dyke, Scholar of Jesus Coll.
 Robert Williams, Jesus Coll.
 T. Davison Bland, Christ Church.
 H. Lewis Knight, Christ Church.
 R. T. Maddison, University Coll.
 Henry Shephard, Schol. of Worcest. Coll.
 William Gilbard, Worcester Coll.
 Edward Ball, Brasenose Coll.
 C. A. B. Grey Hulton, Brasenose Coll.
 John Overton, Magdalen Hall.
 Thomas Holme, Schol. of Queen's Coll.
 W. Scott, Michel Schol. of Queen's Coll.
 William Andrews, Queen's Coll.
 C. W. Diggle, Schol. of Wadham Coll.
 William Bewes Bennett, Wadham Coll.
 William Hawkins, Exeter Coll.

Lorenzo Nickson Izod, Trinity Coll.
 Samuel Rundle, Trinity Coll.
 Edward Grimes, Oriel Coll.
 George B. Daubeny, Balliol Coll.
 A. Otway Fitzgerald, Balliol Coll.
 William Francis Soltzu, Balliol Coll.
 Robert Hardy, Balliol Coll.
 W. Meiklam, Corp. Christi, Coll. Gr. Comp.
 John Adams, Stud. of Ch. Ch. Gr. Comp.
 William Smith, Student of Christ Church.
 C. A. Palmer, Stud. of Christ Church.
 Edward Dean, Christ Church.
 William Harley Bayley, Christ Church.
 Henry Lloyd Oswald, Christ Church.
 John Jones, New Inn Hall.
 Charles Hulse, New Inn Hall.
 Arscott Ourry Molesworth, New Inn Hall.
 Charles Hodge, St. Edmund Hall.
 David Wheeler, St. Edmund Hall.
 George Knight, St. Edmund Hall.
 Richard Gardner, St. Edmund Hall.
 Richard Bowen Jones, Jesus Coll.
 Marshall H. Vine, Schol. of University Coll.
 Slingsby D. Shafto, University Coll.
 Charles Hocker, Exeter Coll.
 Andrew Ramsay Campbell, Balliol Coll.
 John Field, Magdalen Hall.
 John Stevens, Magdalen Hall.
 Charles Raymond Barker, Wadham Coll.
 William Walter Rowley, Queen's Coll.
 Frederick Richard Sower, Queen's Coll.
 Marsham Argles, Postmaster of Merton.
 Charles Yonge Crawley, Oriel Coll.
 Thomas George James, Brasenose Coll.
 George Campion Berkeley, Pembroke Coll.
 William Henry Ley, Schol. of Trinity Coll.
 John Southgate Austin, Trinity Coll.
 H. T. Estridge, New Inn Hall, Gr. Comp.
 Aifred Lloyd, Schol. of Wadham Coll.
 John Simcox, Wadham Coll.
 John Fisher Hodgson, Christ Church.
 Charles Wilson Faber, Christ Church.
 William F. F. Boughy, Christ Church.
 Rev. John Irvine, Magdalen Hall.
 Charles Wilson Luder, Worcester Coll.
 Henry Burney, Schol. of Worcester Coll.
 Francis B. Wells, Demy of Magdalen Coll.
 Charles Reade, Demy of Magdalen Coll.
 Edmund Clement S. Kynnersley, Trin. Coll.
 William Birly, Trinity Coll.
 Arthur Brown Spry, Trinity Coll.
 Thomas Bacon, Merton Coll.
 Leonard Slater, University Coll.
 Thomas Chaffers, Brasenose Coll.
 Henry Barne, Schol. of Exeter Coll.
 William Richard K. Walter, Exeter Coll.
 Christopher G. Stephenson, Queen's Coll.
 John Walter Dolphin, Magdalen Hall.
 Christopher Smyth, Trinity Coll.
 Francis Wheat Newton, Pembroke Coll.
 Edward Cardwell, Schol. of Balliol Coll.
 Alexander Henry Bridges, Oriel Coll.
 Brook Edward Bridges, Oriel Coll.
 William Hunter, Fell. of St. John's Coll.

The names of those Candidates who, at the examination in Easter Term, were admitted by the Public Examiners into the Four Classes in *Disciplinis Mathematicis et Physicis*; according to the alphabetical arrangement in each class prescribed by the statute, stands as follows:—

CLASS I.

Adams, John, Student of Christ Church.
Buller, William Chas. Com. of Oriel Coll.
Cardwell, Edward, Scholar of Balliol Coll.
Phelps, Wm. J. Commoner of Oriel Coll.

CLASS II.

Harris, Hon. C. A. Commoner of Oriel Coll.

CLASS III.

Tate, C. Richmond, Schol. of Corp. Ch. Coll.

CLASS IV.

Grimes, Edward, Schol. of Oriel Coll.
Holme, Thomas, Schol. of Queen's Coll.
Thomas, Dunckly, Com. of Exeter Coll.
Williams, John, Commoner of Jesus Coll.
Wright, George Armitstead, Worcest. Coll.

ROBERT WALKER, }
W. R. BROWELL, } *Examiners.*
G. H. S. JOHNSON, }

The names of those Candidates who, at the examination in the present Easter Term, were admitted by the Public Examiners into the Four Classes of *Literæ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

CLASS I.

Adams, J. Stud. of Christ Church, Craven Schol. 1830, Ireland Schol. 1833.
Cardwell, Edward, Schol. of Balliol Coll.
Chaffers, Thomas, Com. of Brasen. Coll.
Giles, J. E. Commoner and Lusby Scholar of Magdalen Hall.
Ley, William H. Scholar of Trinity Coll.
Shepherd H. Scholar of Worcester Coll.

CLASS II.

Andrews, W. Commoner of Queen's Coll.
Argles, Marham, Postmaster of Mert. Coll.
Barne, Henry, Scholar of Exeter Coll.
Bridges, B. E. Commoner of Oriel Coll.
Brome, Viscount, New Coll.
Campbell, A. R. Commoner of Balliol Coll.
Cockin, W. Scholar of Brasenose Coll.

Gilbard, W. Commoner of Worcester Coll.
Hulton, C. B. A. G. Com. of Brasenose Coll.
Kynnersley, E. C. S. Com. of Trinity Coll.
Pearson, W. H. Com. of Christ Church.
Scott, W. Scholar of Queen's Coll.
Tate, C. R. Scholar of Corpus Christi Coll.

CLASS III.

Austin, J. S. Commoner of Trinity Coll.
Ball, E. Commoner of Brasenose Coll.
Blackford, F. Com. of Brasenose Coll.
Daniel, John, Commoner of Christ Church.
Daubeny, G. B. Commoner of Balliol Coll.
Dyke, William, Scholar of Jesus Coll.
Fitzgerald, A. O. Commoner of Balliol Coll.
Gordon, Edward, Clerk of Oriel Coll.
Hardy, Robert, Commoner of Balliol Coll.
Higgs, R. W. Fellow of St. John's Coll.
Hodgson, J. F. Com. of Christ Church.
Knight, G. Commoner of St. Edmund Hall.
Knight, H. L. Commoner of Christ Church.
Lloyd, Alfred, Scholar of Wadham Coll.
Onslow, A. C. Commoner of Christ Church.
Reade, Charles, Demy of Magdalen Coll.
Rowley, W. W. Com. of Queen's Coll.
Soltan, W. F. Commoner of Balliol Coll.
Treacy, Joshua, Scholar of Queen's Coll.
Wells, F. B. Demy of Magdalen Coll.
Wingfield, W. F. Com. of Christ Church.
Winter, A. L. Com. of University Coll.

CLASS IV.

Addison, J. D. Commoner of Exeter Coll.
Bridges, A. H. Commoner of Oriel Coll.
Colborne, W. N. R. Gentleman Commoner of Christ Church.
Harris, Hon. C. A. Com. of Oriel Coll.
Hocker, Charles, Commoner of Exeter Coll.
Hunter, William, Fellow of St. John's Coll.
Hussey, W. L. Student of Christ Church.
Martin, F. P. B. Gentleman Commoner of Wadham Coll.
Newton, F. W. Com. of Pembroke Coll.
Price, John, Scholar of Jesus Coll.
Severn, J. P. Gentleman Com. of Ch. Ch.
Sinclair, W. Gent. Com. of St. Mary Hall.
Slater, L. Commoner of University Coll.
Sterling, C. J. Gent. Com. of St. Mary Hall.

The number of those who passed their examination, but who were not placed in any one of the Classes, was 108.

CAMBRIDGE.

Their Royal Highnesses the Duke of Cumberland and Prince George of Cambridge, have intimated their intention of being present at the proceedings of the ensuing Commencement.

The following regulations have been published by the Vice-Chancellor for the maintenance of order at the approaching Commencement, and with the view of ac-

commodating as many persons as the Senate-House will contain:—

1. That no person be admitted into the Senate-House on the mornings of July the 6th and 7th without a ticket.

2. That every person who now is a member of the University, or who has at any time graduated therein, shall have one ticket (not transferable) for his own admission on those days.

3. That every Doctor, being a member of the senate, and every head of a college, shall have three tickets (two ladies' tickets and one gentleman's ticket;) every other member of the Senate two tickets (one for a lady, the other for a gentleman); and every Incepting M.A. one ticket, for the admission of strangers on each of those days.

4. That *personal* application be made for all such tickets on any of the following days:—Thursday, July 2d, Friday 3d, Saturday 4th, and Monday 6th, at the office of the Registrary, between the hours of ten and two on the first three days, and between the hours of nine and eleven on the last mentioned day.

5. That the platform at the upper end of the Senate-House be appropriated to the Chancellor, to such of his friends as have tickets from the Chancellor, and to Noblemen, Doctors, and Heads of Colleges.

6. That the raised seats on either side of the Senate-House be appropriated to ladies.

7. That on the morning of Monday, July 6th, the orchestra be also appropriated to ladies.

8. That one-half of the gallery (*viz.* that on the south side of the Senate-House, be appropriated to persons *in statu pupilari*).

9. That the other half of the gallery (*viz.* that on the north side of the Senate-House) be open to all other members of the University, and also to strangers, whether ladies or gentlemen, having tickets of admission.

INSTALLATION OF THE MARQUIS OF CAMDEN.

The following Grand Musical Performances will take place:

On Saturday morning, July 4th, at St. Mary's Church, *THE MESSIAH*.

On Monday evening, July 6th, in the Senate-House, a *GRAND CONCERT*.

On Tuesday morning, July 7th, "*THE INSTALLATION ODE*," written by the Rev. C. Wordsworth, Fellow of Trin. Coll., and set to music by S. A. Walmisley, Mus. Bac.

On Tuesday evening, July 7th, in the Senate-House, a *GRAND CONCERT*.

On Wednesday morning, July 8th, at Great St. Mary's Church, a Grand Selection of *SACRED MUSIC*.

Tickets.—For St. Mary's Church, 4th and 7th July, Throne, 1*l.* 1*s.*; Pit and Gallery, 10*s.* 6*d.*; Side Aisles, 7*s.* 6*d.* Senate-House, Monday and Tuesday evenings, Platform at the West End and raised Side Seats, 1*l.* 1*s.*; Area and Galleries, 15*s.*

The Morning Performances will commence at 12 o'clock. Doors to be opened at 11 o'clock.

The Evening Concerts will commence at 9 o'clock. Doors to be opened at 8 o'clock.

To the distinguished persons who are engaged to be present at the Installation may be added the names of Lord Wodehouse, the French Ambassador, General Count Sebastiani, the Spanish Ambassador, General Alava, Sir Walter James, Colonel Wood, Sir Pulteney Malcolm, Mr. Chantrey.

There will be Congregations on Friday, 3d July, (as well as on Saturday the 4th), for the purpose of facilitating the admissions to common M. A. degrees.

The Chancellor's medal for the best English poem was adjudged to Thomas Whytehead, of St. John's College.—Subject:—*The Death of his late Royal Highness the Duke of Gloucester*.

ELECTIONS.

Roger Buston, M.A. of Emmanuel College, has been elected a Foundation Fellow of that Society.

The sermon at St. Mary's Church on Sunday morning, the 5th of July next, (being Commencement Sunday) will be preached by the Rev. Dr. Timothy Fysh Foord Bowes, of Trinity College; and that in the afternoon by the Right Rev. the Lord Bishop of Gloucester.

The Rev. Richard Williamson, of Trinity College, and Head Master of Westminster school, and the Rev. George Archdall, Master of Emmanuel College, have been admitted Doctors of Divinity; and the Rev. Daniel Corrie, of Catherine Hall, Bishop of Madras, Doctor in Civil Law, by royal mandate.

At the same Congregation the following gentlemen were appointed Barnaby Lecturers:

Mathematical.—Rev. Thomas Gaskin, M. A. Jesus Coll.

Philosophical.—Mr Kuhff, M. A. Catharine Hall.

Rhetoric.—Mr. Overton, M. A. St. John's Coll.

Logic.—Rev. James Fendall, M. A. Jesus Coll.

A Grace also passed, appointing Mr. Earnshaw, of St. John's College, Pro-Proprietor in the absence of Mr. Philpotts.

SYNDICATES.

The Syndicate appointed "for the purpose of considering in what manner the

various plans for the Fitzwilliam Museum may be most conveniently submitted to the Senate for their judgment and selection," have reported as follows:—

The several PLANS and MODELS have been arranged in one of the rooms of the Pitt Press for the inspection of the Members of the Senate, in a manner which, it is hoped, admits of their being readily and satisfactorily examined.

It appears to the Syndicate highly desirable that ample time should be afforded to the Members of the Senate for forming an opinion of the comparative merits of the several designs.

With this view the Syndicate beg leave to recommend, that the intended selection be made at a meeting of the members of the Senate to be holden in the Senate-House on Thursday, Oct. 29, at nine o'clock in the morning.

They further recommend, that on the day and at the hour appointed, each member of the Senate deliver to the Vice-Chancellor a list of the four designs (neither more nor fewer) which he prefers.

That two hours be allowed for receiving such lists.

That at the expiration of that time the Vice-Chancellor, Proctors, and Scrutators, examine the lists; and that the four designs which shall be found, on a comparison of the lists, to have the greatest number of votes in their favour, be forthwith announced in alphabetical order by the Vice-Chancellor, and at twelve o'clock submitted to the Members of the Senate for their subsequent decision; all the other designs being deemed to be finally excluded.

That if, in consequence of there being an equality of votes in favour of two or more designs, it should not be practicable to separate the exact number of four designs in the mode now proposed, then those designs only shall be deemed to be finally excluded, which shall have severally in their favour a less number of votes than the least of the four highest numbers.

That then each member of the Senate deliver to the Vice-Chancellor a vote in favour of that particular design of the four or more thus reserved, which he prefers.

That one hour, viz. from twelve to one, be allowed for receiving such votes.

That the Vice-Chancellor, Proctors, and Scrutators, examine the votes thus received; and if there shall be an actual majority of the whole number of votes in favour of some one design, then such design shall be deemed to be *selected*, to the exclusion of the rest, for the purpose of being referred, for further consideration, to a Syndicate to be subsequently appointed: but if there shall not be an actual majority in

favour of any one design, then the design in favour of which the smallest number of votes has been given, shall be deemed to be finally excluded.

That the same process be (if necessary) repeated successively, with the three or more remaining designs, until all shall have been excluded, except one, which shall be deemed to be *selected* for the purpose of being referred, for further consideration, to a Syndicate to be subsequently appointed.

That a Syndicate be subsequently appointed to confer with the Architect, whose design shall have been *selected*, for the purpose above stated; and to report to the Senate whether that design be in conformity with the instructions originally given to the several architects.

That if they shall report the design to be in conformity with those instructions, it shall in that case, but not otherwise, be deemed to be adopted, subject, however, to such modifications as may be hereafter sanctioned by the Senate.

That, in such case, they further report to the Senate as to the best mode of carrying into effect that part of the design which it is intended to execute at present.

A Grace has passed the Senate to confirm the above Report.

PRIZES.

On Saturday, June 20th, Sir William Browne's Medals were adjudged as follows:

Greek Ode.—James Ind Smith, Trinity College: subject, "Delos."

Latin Ode.—Henry Drury, Caius Coll.; subject, "Belisarius."

Epigrams.—Henry Drury, Caius Coll.; subject,

—"Amphora cœpit

Institut, currente rota cur urceus exit."

Porson Prize.—The Porson Prize (for the best translation of a passage from Shakspeare into Greek verse) has been adjudged to William James Kennedy, of St. John's College; subject, Third Part of King Henry VI. Act II. Scene 2, Beginning, Clif. "My gracious liege," and ending, "To hold thine own, and leave thine own with him."

Mr. Edward Dearle, of Newark, and formerly of this town, candidate for the degree of Bachelor of Music, having composed an Anthem which has been approved of by Sir George Smart, acting for Professor Whitfeld, it will be performed, as usual, at St. Mary's Church, on the morning of Commencement Sunday, preparatory to Mr. Dearle being presented to his degree in the Senate-House.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. J. F. Isaacson, Fell. of St. John's Coll.
 Rev. Richard Burgess, St. John's Coll.
 Rev. H. Calthrop, Fell. Corp. Christi Coll.
 Rev. J. Saunders, Fell. Sid. Sussex Coll.
 Rev. C. M. Barne, Fell. Sid. Sussex Coll.

MASTERS OF ARTS.

James Hough, Queen's Coll.
 Thomas Cotterill, St. John's Coll.
 Rev. Denis Tucker, St. Peter's Coll.
 Rev. William Borton, Caius Coll.
 Rev. Henry Dawson, Catharine Hall.
 Thomas Gurney, St. John's.
 Edward W. T. Hamilton, Trinity Coll.
 Richard Shilleto, Trinity Coll.
 John Cockerton, St. John's Coll.
 Andrew Donald, St. John's Coll.
 James Purvis, St. Peter's Coll.

BACHELORS IN CIVIL LAW.

Rev. George Fisk, Corpus Christi Coll.
 Thomas Edward Price, Clare Hall.
 George Charles Allen, Emmanuel Coll.

BACHELORS IN PHYSIC.

Alexander Roselle Brown, Trinity Coll.
 Augustus Frederick Coope, Trinity Coll.
 George Kemp, St. Peter's Coll.
 Samuel John Jeaffreson, Pembroke Coll.
 Thomas Lockley, Caius Coll.

BACHELORS OF ARTS.

Richard Hilditch, St. John's Coll.
 James Bishop Hartley, Jesus Coll.
 Lucius Arthur, Trinity Coll.
 William Murray, Trinity College.
 John William Watson, Trinity Coll.
 William Fulford Good, Trinity Coll.
 George Beckwith Yard, Trinity Coll.
 St. George Bullock, Clare Hall.
 Smith Churchill, Pembroke Coll.
 Joshua Hart, Queen's College.
 John Jolland, Emanuel Coll.

The following list contains the first class in each year at St. John's College, arranged according to merit, as determined by the late examination:—

SENIOR SOPHS.

Colenso	Smith, W. H.
Lane	Robinson
Haslam	Uwins
Collison	

JUNIOR SOPHS.

Griffin	Coombs
Brumell	Renholds
Ramsden	Gower
Gurney	Hickman
Niven }	Martin
Sharpe }	Brown, J. L. }
Kennion	Smithson
Whytehead	Tower
Smalley	

FRESHMEN.

Main }	Kelk
Barlow }	King
Currey	Boddy
Drake	Tillard
Manley	T. Wood }
Docker	Merivale }
Atkinson	Budd
Boutflower }	Kelly
Ellis }	Smith, E.
Blow }	Darling }
Blackhall }	Thompson
Brackenbury }	Pugh
Kingsley	Wood, C. }
Fletcher	Holdsworth }
Mould	Lawson }
Fane	Pooley
Parkinson	Webber
Exley	Metcalfe

CAMBRIDGE PHILOSOPHICAL SOCIETY.

At a meeting of the Philosophical Society, Dr. Clark, V. P. in the chair. Mr. Willis gave an account, illustrated by models, of the progress of architectural art in the vaulting of churches in the middle ages. He observed that the Romans had devised arrangements by which parallelograms of unequal sides could be covered with vaults; as for instance in the baths of Diocletian. In this case we have parts corresponding to the side-aisles, buttresses, and clustered windows of the churches of later times. But a great revolution took place in the decorative construction of such vaults, when, instead of resting on their supports as a solid mass, the ribs alone were sustained by shafts. Afterwards these shafts were multiplied, to receive the increased number of members of the vaulting, and of the pier arches, so as to form clustered piers. Differences were noticed between the treatment of such piers in England, and in other countries.

NOTICES TO CORRESPONDENTS.

Why did not our kind friend of Hackney send us the account of the "Tribute of Respect?" We have not been able to procure it in the way we wished, or nothing would have given us greater pleasure than to have inserted it.

We beg to assure "J. W." that our Psalmody is progressing with all just speed.